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Attempts to propagate the goſpel among the Indians in New-England, &c.

[Continued from p. 370.]

NUMBER VIII.

CHAPTER II.

NEAR the cloſe of the preceding number an account was given of the firſt conference of Mr. Eliot, and his companions with an aſſembly of Indians in the vicinity of Roxbury; and of the encouragement he met with to purſue the work he had begun. This firſt viſit was on 28th of October, 1646.

Upon the 11th of November following, they gave the Indians another meeting by appointment, and found a larger company met together than before. Mr. Eliot began firſt with the children, and taught them theſe three queſtions and anſwers: Q. 1. Who made you, and all the world? A. God.—Q. 2. Who do you expect ſhould ſave you from ſin, and hell? A. Jeſus Chriſt. Q. 3. How many commandments has God given you to keep? A. Ten.

He afterwards preached about an hour to the whole company concerning the nature of God, and the neceſſity of faith in Jeſus Chriſt for the procuring his favor. He informed them likewiſe of what Jeſus Chriſt had done, and ſuffered for the ſalvation of ſinners, and what dreadful judgments they muſt expect, if they neglected the ſalvation which was now offered to them. The whole company appeared very ſerious; and after ſermon, liberty being given them to aſk any queſtions for their information; an old man preſently ſtood up, and with tears in his eyes, aſked, "Whether it was not too late for ſuch an old man, as he, who was near death, to repent, and ſeek after God?" Another aſked, "how the *Engliſh* came to differ ſo much from the *Indians* in their knowledge of God, and Jeſus Chriſt, ſince they had all, at firſt, but one Father?" Another enquired, "How it came to paſs, that ſea water was ſalt, and river water freſh?" Another, "That if the water was higher than the earth, how it comes to paſs, that it does not overflow all the earth?" Mr. Eliot and his friends ſpent ſeveral hours in an-

ſwering theſe, and ſome other queſtions, and in the evening returned home; the Indians telling them, that "they did much thank God for their coming, and for what they had heard; they were wonderful things to them."*

Upon the 26th of the ſame month, they met the Indians a third time; but the company was not ſo numerous as before, becauſe the Powows had diſſuaded them from coming to hear the Engliſh miniſters, and threatened others with death; but thoſe, that were preſent appeared to be very ſerious, and ſeemed to be touched with Mr. Eliot's ſermon. Two or three days after this meeting, Wampas, a wiſe, and ſage Indian, with two of his companions, came to the Engliſh, and deſired to be admitted into ſome of their families: He brought his ſon, and two or three other Indian children with him, begging they might be educated in the Chriſtian faith, which the Engliſh granted. At the next meeting all that were preſent, offered their children to be catechiſed and inſtructed by the Engliſh.

Mr. Eliot's care for the ſpiritual good of the Indians appeared in the cleareſt point of light by the pains he took, as ſpeedily as his other labors would permit, to tranſlate the bible, and other books upon religious, and moral ſubjects into their language. I do not learn, from any writings in my hands, at what time he began to tranſlate the ſacred ſcriptures, or any other books upon divine ſubjects: But as ſchools were inſtituted at an early period, after the commencement of his miſſion; it ſeems probable that they were ſupplied ſoon, not only with his grammar, but with catechiſms, and other ſmall treatiſes in their own tongue. Tranſlating the bible was a work of great labor; but great as it was, he was willing to endure it for the ſpiritual benefit of his Indians—deteſting the doctrine of the Romiſh church, that "ignorance is the mother of devotion"; and fully ſenſible, how neceſſary it was, that the natives ſhould have the holy writings in their hands, that they might make better progreſs in acquiring Chriſtian knowledge, and ſo be under better advantages of becoming rooted and grounded in the faith.

Mr. Neale obſerves, that Mr. Eliot tranſlated into the Indian language, primers, catechiſms, the practice of piety, Mr. Baxter's call to the unconverted, ſeveral of Mr. Shepherd's compoſures, and at *length** the bible itſelf, which

* Neale's hiſt. of N. England, vol. I. p. 244.

* There appears to be a difference between Dr. Mather, and Mr. Neale, with reſpect to the time of tranſlating and publiſhing the above books. The latter ſeems to repreſent, that a number of ſmall books were tranſlated, and publiſhed, before the bible was compleated and printed. Dr. Mather's words are, "The bible being juſtly made the *leader* of all the reſt, a little Indian library *quickly followed*: For beſides primers and grammers, &c. we quickly had the Practice of Piety in the Indian tongue" &c.

It ſeems rather improbable, that when ſchools were ſet up, as they were at an early period after Mr. Eliot's miſſion began, he ſhould neglect for eighteen years, or more, to publiſh for the uſe of ſchools, as well as private families, any ſmall books of divinity in the Indian language, as he was ſo good a maſter of it, and ſo heartily engaged to promote their inſtruction and edification. It is rather to be ſuppoſed, that Dr. Mather, through inadvertence, made a miſtaken repreſentation—an error, from which it may be preſumed, few, or none, who write much, are,

was printed the firſt time, at Cambridge, near Boſton, in the year 1664: and, a little after Mr. Eliot's death, a ſecond time, with the corrections of Mr. John Cotton, miniſter of Plymouth.

Mr. Eliot was very ſenſible of the importance of ſchools, to promote the great end he had in view. He quickly procured this benefit for the natives. Many of them made laudable proficiency in reading and writing; and ſome of them applied themſelves to the ſtudy of the learned languages—were admitted into Harvard College; and one of them was graduated. By the advantage of ſchools, and the aſſiſtance they obtained from the miſſionaries, ſundry of them were, after a ſeaſon, qualified to be profitable inſtructors of their countrymen.

Mr. Eliot deemed it neceſſary, as ſoon as might be, to take the Indians off from their wild way of living, and bring them into a ſort of civil ſociety. The general court therefore, by his application, gave thoſe who were early inſtructed by him, ſome land to build a town upon, which they thankfully accepted, and called it by the name of Noonatomen, or as Mr. Hutchinſon writes it, Noonanetum, or as others, Nonantum,*

at all times, wholly exempt. Mr. Neale appears to have been under good advantages to make a juſt ſtatement of facts in reſpect to Indian affairs, as he was a gentleman of good ability, and had before him, when he wrote, ſundry compoſures upon Indian affairs; not only thoſe of Mr. Eliot, but thoſe of Meſſrs. Shepherd, Whitfield, Mayhew, and others, who were original writers.

* The language of the Indians, from Piſcataqua to Connecticut, was ſo nearly the ſame, that they could tolerably well converſe together:† But being divided into diſtinct clans, or tribes, and not having the uſe of letters, nor much commerce with each other, they formed, as might be expected, different dialects, in different tribes: E. G. Nuppaw, Duppaw, Ruppaw, ſignifies the *Sun*—Attik, Ahtooque, a *Deer*—Winnit, Wirrit, *good*—Pum, Pumme, *oil* or *fat*, in ſeveral dialects.‡

† *Hutchinſon's hiſt. Maſſ. v. 1. p.* 479.

‡ *Mat. Mayhew's narrative, in Magnal. B. vi. p.* 50.

that is, as ſome interpret it, *Rejoicing*. This was a noted ſaying of Mr. Eliot, and frequently quoted, "The Indians muſt be civilized as well as, if not in order to their being, chriſtianized." He endeavors therefore to draw them from their ſavage, barbarous, and wandering way of life, to civility and regular government. He brought together as many as were willing to be civilized, who agreed on ſeveral laws, which prohibited with what they judged ſuitable penalties, an idle, ſauntering life—indecency of appearance in reſpect to habit—cruelty of men to their wives, and unchaſtity; and required the contrary good qualities and habits.

The general court being willing to encourage the Indians further, made the following order concerning them, dated May 26th, 1647.

"Upon information that the Indians dwelling among us are, by the miniſtry of the word, brought to ſome civility, and are deſirous to have a court of ordinary judicature ſet up among them; it is therefore ordered by authority of this court, that one or more of their magiſtrates, ſhall once, every quarter, keep a court at ſuch place, where the Indians ordinarily aſſemble to hear the word of God, to hear and determine all cauſes, civil and criminal,

not being capital, concerning the Indians only; and that the Indian ſachems ſhall have liberty to take orders, in the nature of ſummons, or attachments to bring any of their people to the ſaid court; and to keep a court of themſelves every month, if they ſee occaſion, to determine ſmall cauſes of a civil nature, and ſuch ſmaller criminal cauſes, as the ſaid magiſtrates ſhall refer to them; and the ſaid ſachems ſhall appoint officers to ſerve warrants, and to execute the orders and judgments of either of the ſaid courts; which officers ſhall, from time to time, be allowed by the ſaid magiſtrates in the quarter courts, or by the governor: And that all fines, to be impoſed upon an Indian, in any of the ſaid courts, ſhall go, and be beſtowed towards the building of ſome meeting houſe, for education of their poorer children in learning, or other public uſe, by the advice of the ſaid magiſtrates, and of Mr. Eliot, or of ſuch other elder, as ſhall ordinarily inſtruct them in the true religion. And it is the deſire of this court, that theſe magiſtrates, and Mr. Eliot, or ſuch other elders as ſhall attend the keeping of the ſaid courts, will carefully endeavor to make the Indians underſtand our moſt uſeful laws, and the principles of reaſon, juſtice and equity, whereon they are grounded; and it is deſired, that ſome care may be taken of the Indians on the Lord's day."

The ground, on which their town was to be built, being marked out, Mr. Eliot adviſed them to fence it in with ditches,* and a ſtone wall, promiſing that they ſhould be ſupplied with ſhovels, ſpades, mattocks and crows of iron for this purpoſe. He excited them to induſtry by giving money to thoſe, who wrought the hardeſt; by which means their town was ſoon encloſed; and the wigwams of the meaneſt were equal to thoſe of the ſachems in other places; they divided them into ſeveral apartments; whereas before, they had but *one* room, and *that in* common to the whole family.

The women began to learn to ſpin, and to find ſomething to ſell at market all the year round. They employed part of their time in collecting, and carrying to market, thoſe indigenous, or natural fruits of the earth, which grow without culture.

The game which they caught in hunting and fiſhing were articles of commerce; as were alſo ſome few manufactures of their own, in the preparing of which they diſcovered much ingenuity and accuracy.

Some of the men learned ſuch trades, as were moſt neceſſary for them, ſo as that they completely built an houſe for public worſhip fifty feet in length, and twenty-five in breadth, which Mr. Wilſon, in one of his letters, ſays, "appeared like the workmanſhip of an Engliſh houſewright."*

Several of them wrought with the Engliſh in hay-time and harveſt; but not being inured to ſteady work of any kind, they were neitheir ſo induſtrious, nor capable of hard labor, as thoſe, who had been bred to it.† Mr.

* Shepherd's clear ſun-ſhine of the goſpel upon the Indians, quoted by Mr. Neale.

* Hutchinſon's Hiſt. V. I. p. 163.

† Great caution is to be uſed in attempting to reduce the Indians to a regular, ſtated purſuit of the arts of civil life. A *ſudden tranſition* from a ſavage ſtate, to that which we term, a ſtate of civilization, could it be effected, might be apt to prey upon the ſpirits, and produce very unhappy conſequences, in

Eliot took pains, as he had opportunity, to inſtruct them in huſbandry; and to excite them to a prudent management of their affairs.

On the third of March 1647, the Rev. Meſſrs. John Wilſon of Boſton, John Allen of Dedham, Henry Dunſtar, the firſt preſident of Harvard College, and Thomas Shepard of Cambridge, with ſeveral other Engliſh went to Noonanetum; a diſcourſe was delivered, and after ſermon they deſired, that if any of the Indian women had any difficulties with regard to the Chriſtian religion, they would propoſe them, either by acquainting their huſbands, or the interpreter privately with them. Accordingly one aſked, "Whether ſhe prayed, when ſhe only joined with her huſband in his prayer to God Almighty?" Another aſked, "Whether her huſband's prayer ſignified any thing, if he continued to be angry with his wife, and beat her?"

At this, and ſome other meetings, the Engliſh gave away clothes to the Indian men, women, and children; ſo that on a lecture day, the greateſt part of them appeared decently dreſſed after the Engliſh manner.

While theſe things were doing at Noonanetum, or Nonantum, the Indians about Concord expreſſed their deſires of being civilized, and taught Chriſtianity. They earneſtly deſired Mr. Eliot to come and preach to them; and addreſſed the government for a tract of land, either by the ſide of the Bear Swamp, or on the eaſt ſide of Mr. Flynt's Pond, to build them a town. About the latter end of February 1647, ſeveral of their ſachems and principal men met at Concord, and agreed upon ſundry laws for their civil and religious government.

They prohibited, by what they deemed ſuitable penalties,* all powowing, drunkenneſs, ſtealing, profanation of the Sabbath, fornication, murder, adultery and unnatural luſt, and beating their wives (which, it ſeems, was a common practice among them).

They reſolved to lay aſide their old ceremonies of howling, greaſing their bodies and adorning their hair, and to follow the Engliſh faſhions.

They agreed to pray in their wigwams, and to attend to religious duty at their tables.

Theſe, and ſome other orders of the ſame nature, were publiſhed, and approved by the whole

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reſpect to health. Muſt not the Indian, that we would civilize, be allowed, at leaſt for a ſeaſon, a pretty free uſe of his fiſhing line, his bow and arrow, and his fowling piece, and thoſe innocent, active amuſements, to which he has been long accuſtomed? Nature, or contracted habits of this kind, cannot be expelled at once. Theſe cuſtoms now mentioned may be intermixed with labor in the field, or work at ſome mechanic art. It muſt be a work of time to expel nature, or *habit*, which is a ſecond nature. Theſe obſervations may apply to thoſe who turn their attention to the ſtudy of the learned languages, or of the arts and ſciences, if any hereafter ſhould incline to engage in theſe purſuits. In ancient times, a collegiate building was ſequeſtered at Cambridge for the uſe of Indian youth. Sundry were admitted into college, and purſued their ſtudies. Moſt of them, if I miſtake not, died before the time came round for receiving the honors of the ſociety. I think but one was graduated. Perhaps ſufficient attention was not paid to diet, air, and exerciſe. It is doubtleſs of great conſequence, that ſtrict regard be paid to each of theſe; and we may add to cleanlineſs, which the Indians are by no means diſtinguiſhed for encouraging, and practiſing.

* Shepherd's clear funſhine, quoted by Mr. Neale.

company; and Capt. Willard* of Concord, was deſired to be their recorder, and ſee them put in execution.

Mr. Eliot was very reſolute and diligent in his miſſionary labors among the Indians, and his ſphere of action was extenſive. Beſides this ſettlement at Noonanetum, and that at Concord, he viſited and preached to the Indians at Dorcheſter mills, Watertown, and other parts of the Maſſachuſetts, and as far as Pantucket falls on Merrimack river. He travelled alſo into various parts of the colony of New Plymouth, offering to preach the goſpel to as many of the ſachems, and their ſubjects, as were willing to hear him.† Many attended to the propoſal; but others turned away with diſdain, rejecting the counſel of God againſt themſelves, as may be taken notice of in the ſequel.

He took frequent journies, often thro' bad roads in a new country: he expoſed himſelf neceſſarily, at times, to heat and cold, to ſtorms and tempeſts, and to other hardſhips in the wigwams of the natives, where, it muſt be ſuppoſed, the accommodations muſt be generally mean. In a letter to the Hon. Mr. Winſlow, he wrote thus, "I have not been dry night "nor day from the third day of "the week to the ſixth, and ſo "travel, and at night pull off my "boots, wring my ſtockings, and "on with them again, and ſo con-"tinue; but God ſteps in and "helps. I have conſidered the "word of God in 2 Tim. ii. 3. "Endure hardſhip as a good ſol-"dier of Chriſt." When he had once entered upon the teaching of the Pagans, it is almoſt incredible how much time he expended, how much toil he underwent in the proſecution of this undertaking—how many weariſome days and nights rolled over him—how many fatiguing journies he purſued—and how many terrible dangers he was expoſed to, but, by the interpoſition of a watchful providence, eſcaped.*

The ſachems and powows were *in general at firſt*, and a *great number* of them *afterwards*, inveterate enemies to Chriſtianity. The ſachems generally did all they could, that their ſubjects might not entertain the goſpel. Dr. Mather ſuppoſes, that in the Maſſachuſetts, and New-Plymouth, they did more to hinder the body of the people from receiving the goſpel, than even the powows themſelves; tho' the latter had great influence, and uſed it to the utmoſt. The ground of this conduct of the ſachems was a fear leſt the Chriſtian religion ſhould abridge them of the tyranny, which they had accuſtomed themſelves to exerciſe. They held their people in abſolute ſervitude, and ruled by no law but their will, which left their poor ſlaves nothing that they could call their own. They now ſuſpected, that religion would put a reſtraint upon ſuch uſurpations, and oblige them to a more equal and humane way of government. Some of them therefore addreſſed the Engliſh, and urged, that no motions about receiving the Chriſtian religion might ever be made to them. When

* He was father of Rev. Samuel Willard of Boſton, vice-preſident of Harvard College. Concord was ſettled in 1636. Their firſt miniſters were Rev. Meſſrs. Peter Bulkley, and ——Jones. See wonder-working providence of Zion's Saviour.

† Hutchinſon's Hiſt. vol. i. p. 263. Neale, vol. i. p. 249.

* Magnalia, B. iii. p. 196.

ſome of the ſubjects of a number of them profeſſed the Chriſtian faith, the ſachems would preſently raiſe a ſtorm of perſecution which beat hard upon the new profeſſors. Some were driven into exile—ſome well-diſpoſed but timorous perſons were tempted to conceal their ſentiments in religion—others fled to the Engliſh for protection, and others were put to death by the ſachems; and nothing but the formidable power of the Engliſh hindered them from maſſacreing great numbers of the new converts.*

The powows were no leſs intent upon hindering the propagation of Chriſtianity than the ſachems. Their influence over the people was great. Tho' ſome of the converts had courage enough to defy the power of theſe jugglers, yet others were afraid to appear openly againſt them; and Mr. Eliot relates, that he obſerved a remarkable difference in their countenances, when the powows were preſent, and when they were out of the way. But having given, in the ſecond number of this hiſtorical eſſay, a particular account of this order of men, I ſhall not now add, but refer the reader to what was there related.

Now, if Mr. Eliot's proſelytes were hated by the ſachems and powows, and treated by them with ſo much ſeverity, it need not ſeem ſtrange, that he himſelf was the

* Governor Hutchinſon, after Dr. Mather, Mr. Matthew Mayhew, and others, obſerves, that ſome tribute was paid to ſupport the Indian prince, or ſachem. Mr. Mayhew takes notice of ſeveral particulars: they expected preſents of their ſubjects, which were counted due debts; they were alſo entitled to the ſkins of beaſts killed in their dominions, to firſt fruits, &c. They were much diſtinguiſhed from their ſubjects in their manner of living: they appeared in a comparative degree of magnificence; their families and attendants being well clothed with the ſkins of mooſe, bears, deers, beavers, &c. The proviſions for their tables, as fleſh, fiſh, roots, fruits, berries, corn, beans in great variety and abundance, were always brought by their neghboring ſubjects; concerning all which they were as void of care as the moſt powerful prince in the univerſe.

He alſo obſerves, that as the prince was acknowledged abſolute lord on the land, ſo he had no leſs ſovereignty at ſea: for as all belonged to him which was ſtranded on the ſhore of the ſea coaſt, ſo whatever whales, or other wreck of value, floating on the ſea, taken up on the ſeas, waſhing his ſhores, or brought and landed from any part of the ſea, was no leſs his own. [Magnalia, B. vi. p. 51.]

Mr. Hutchinſon gives this account; that Cutſhamoquin, a ſachem, complained to Mr. Eliot, that ſome of his ſubjects were more ſlack in their tribute of corn, &c. than they were before they profeſſed Chriſtianity; which, Mr. Neale obſerves, was in part true; for whereas before, the ſachem had an abſolute diſpoſal of the fortunes of his ſubjects, they gave him now no more than they thought reaſonable. But to wipe off the reproach which Cutſhamoquin had laid upon them, thoſe few praying Indians who were preſent, told Mr. Eliot what they had done for their ſachem the two laſt years, leaving him to judge whether their prince had any reaſon to complain: at one time they gave him twenty-ſix buſhels of corn—at another time ſix more—on two hunting days they killed him fifteen deers—they broke up for him two acres of land—they made him a great houſe, or wigwam—they paid a debt for him of three pounds ten ſhillings—one of them gave him a ſkin of a beaver of two pounds, beſides many days' work in planting corn all together: yet, they ſaid they would willingly do more, if he would govern them juſtly, by the word of God. But this ſachem, ſwelling with indignation at this petulant diſcourſe of his vaſſals, turned from the company and went away in great rage; tho' upon better conſideration, he himſelf profeſſed Chriſtianity not long after.

object of their fixed averſion, when he was uſing his ſtrenuous endeavours to draw off the people from their old ſuperſtitions to a new religion, and to introduce a regular and equitable form of government. The ſachems and powows both apprehended, that upon Mr. Eliot's ſucceſs, there would be a great diminution of their power and wealth: accordingly Mr. Eliot was frequently treated in a contemptuous and rude manner, and ſometimes threatened with the loſs of life. And it is ſuppoſed theſe men would gladly have aſſaſſinated him, had they not dreaded the conſequence, a rupture with the Engliſh.

Sometimes, in the *wilderneſs*, without the company or aſſiſtance of *any Engliſhman*, he has been treated with very threatening language by ſome of the Indian rulers; but God inſpired him with ſo much reſolution, as to tell them, "I am about the work of "the great God, and my God is "with me; ſo that I fear neither "you nor all the ſachems in the "country; I will go on; and do "you touch me at your peril!"

But notwithſtanding the oppoſition made to the goſpel by the ſachems and powows; notwithſtanding the bias of education, which has no ſmall influence upon the minds of moſt men, particularly the ignorant and ſuperſtitious; notwithſtanding theſe and other obſtructions, the force of truth, under divine influences, gradually prevailed. In a courſe of years, ſeveral Indian churches were gathered, many congregations of catechumens were formed, and the proſpect was ſo pleaſing, that Mr. Eliot and other miſſionaries were encouraged to purſue, with vigor, the benevolent work.

(To be continued.)

Diſſertation concerning the book of Job.

THE canonical authority of this book is ſufficiently ſupported by the honorable mention of Job in Ezekiel, xiv. 14—20.—by the quotation in 1 Cor. iii. 19. from Job, v. 13. and the apoſtolic reference to his exemplary patience, James, v. 11.—and alſo by this, that it has been received as a part of the inſpired word of God by the Jews, in all ages, who not only have had the beſt means of determining the genuine books of holy ſcripture of the old teſtament, but are alſo well known to have exerciſed the moſt diligent caution on this important ſubject.

Various are the queſtions which have ariſen concerning this book, among which are the following; viz. When and where lived Job and his friends? Who was the author, or penman of the book? Whether it be a ſimple narration of facts and events, or adorned with poetic licenſe? What is the moral and religious inſtruction which it contains, or for what end was it written? Obvious difficulties attend us in attempting an anſwer to each of the three firſt of theſe queſtions; as we have no contemporary or collateral writers who caſt any conſiderable light on this book, excepting in the references already noticed—and the author has affixed no date to the birth and death of Job, or hinted any thing by which the day in which he lived can be certainly determined; and touching his country, has only informed us that it was the land of Uz. A like obſcurity attends the other four ſpeakers who are introduced, and make up an important part of the hiſtory. We ſhall, however, ex-

amine each of the queſtions by the lights in our poſſeſſion. And,

I. When and where lived Job and his friends?

It appears from Gen. x. 23. that Uz was the name of a grandſon of Shem. And from the 29th verſe of the ſame chapter we learn that one of his deſcendants in the fifth generation was named Jobab.

From Gen. xxxvi. 28. with the 1 Chronicles i. 42. we learn that one of the poſterity of Eſau, was called by this name. Gen. xxxvi. 33. we learn that Jobab, a deſcendant of Eſau reigned in Edom, before any king reigned in Iſrael; from all which it appears that both *Uz* and *Jobab* were family names in the deſcendants of Shem. And it is to be preſumed that the firſt of note gave name to the country, ſtiled the land of Uz. And it has been conjectured, that *Jobab* was the father of *Job*—hence we may ſuppoſe that Job was a deſcendant of Shem, and of Eſau, and that his country was in ſome part of the poſſeſſions of the Edomites, called from another of the poſterity of Shem *the land of Uz*; at leaſt that he reigned there, for it ſeems from the accounts in Gen. xxxvi. that, at that time, the kingdom was not hereditary, in one family, but was poſſeſſed in rotation, by men of the beſt family and character.

If the preceding obſervations are juſt, it will follow that Job muſt have lived not long before the age of Moſes. And this conjecture is ſtrengthened by the account of his age, in the cloſe of the book. We are there informed that Job lived one hundred and forty years, after his afflictions—and that when he died, he was an old man and full of days. From the repreſentation in the beginning of the book, it appears probable that his children had arrived to maturity, and were ſettled in families before his calamity. If ſo, he muſt have been at leaſt fifty or ſixty years old at that time, which added to the number juſt mentioned, is about two hundred. Now as "the Lord bleſſed the latter end of Job more than his beginning" and we are aſſured that when he died, he was *an old man* and *full of days*, we may ſuppoſe him to have lived fifty or ſixty years, or perhaps more in the whole longer than thoſe of his generation in common, which will place him ſomewhere in the time of the ſojouring of the Iſraelites in Egypt, or a little before the time of Moſes. Concerning Eliphaz, Bildad, Zophar, and Elihu, we are in a ſtill wider field of conjecture, but from the mention of them in this book connected with the following paſſages, it is moſt probable, they were the deſcendants of Abram, by Keturah, Iſhmel, or Eſau. See Gen. xxv. 51. chap. xxxvi. 10, 12, 15. chap. xxv. 2. or that Elihu was a deſcendant of Nahor—ſee Gen. ii. 21. and Jeremiah xxv. 23.

II. We now proceed to enquire who was the author, or penman of this book? On this, the opinions of the learned are various, ſuch are the following:

1. That it was written by Job's three friends, as ſome compenſation for their injurious treatment of him—Sanctius, and Quidam in Sanctium.

2. Solomon—ſee Nazianzen, Nicetus, Olympiodorus, Polychron. &c.

3. Job himſelf——ſo Pineda, Gregory, Scultetus.

4. Iſaiah, from likeneſs in the compoſition.

5. Ezra, after the Babyloniſh captivity—Prideaux Con.

6. Moſes—ſo Origen and R. David Kimhi, and Tirinus, and Pineda.

7. Elihu—Johannes Palmer, miniſter Northamptonienſis, from chap. xxxii. 15, 16. where Elihu ſeems to addreſs the reader in theſe words, "they were amazed, they anſwered no more, they left off ſpeaking—when I had waited, (for they ſpoke not but ſtood ſtill, and anſwered no more.)

It is argued in favor of Iſaiah or ſome other late compoſer, that that the book abounds with Syriac and Arabic words—to this it may be replied, that Moſes either by his Egyptian learning, or his ſixty years living among the Medianites, or by both, was undoubtedly well acquainted with the Arabic, which was only another dialect from the Syriac, and probably, in that early period, very little different from it.

The hiſtory of Job muſt have been known among the Jews before the days of Ezekiel, as appears from the paſſages in that prophet referred to above; chap. xiv. 14. and no period till after that time will ſo well account for the mixture of Arabic and Syriac, as the days of Moſes, or the ſuppoſition that he was the penman, or at leaſt, that he reduced it to its preſent form.

It is reaſonable to ſuppoſe that ſome account was preſerved by Job, or his three friends, or by Elihu, as both he and they were probably at the head of their reſpective tribes, as princes, kings or dukes, in the language of thoſe times—ſee Gen. xxxvi. 29, 43; a courſe of events ſo remarkable, would be preſerved in the Chronicles of each of them, and eſpecially of Job, and perhaps the paſſages referred to in chap. xxxii. 15, 16, may be an argument of the ſame with reſpect to Elihu. This will ſtill more eaſily account for the Arabic and Syriac words found in this book, as on the ſuppoſition that the hiſtory was enlarged and embelliſhed by ſome other hand, many of the words and phraſes in the original accounts would, no doubt, be preſerved, eſpecially if the writer was acquainted with the language, and converſant in the cuſtoms of the country.

This leads us to obſerve that, balancing the arguments in favor of the various hypotheſes which have been named, touching the author of this book, probability determines it in favor of Moſes, for the following reaſons:

1. He lived very near the age and country of Job, (ſee article 1. p. 4.) the Midianites, among whom he dwelt for forty years, were deſcended from Abram, by Keturah, Gen. xxv. 2. theſe were connected with the Iſhmalites in trade and buſineſs in the time of Joſeph, Gen. xxxvii. 25, 27, 28. and Moſes was allied to the prieſt, or prince, the chief of Midian, by the marriage of his daughter; therefore muſt be ſuppoſed not only to be acquainted with the common reports reſpecting events ſo remarkable in a neighboring prince, as thoſe related of Job, but alſo to have the moſt authentic information, and to be acquainted with the written accounts if any ſuch there were; and we have no room to doubt that the knowledge of events was preſerved at that time, by hieroglyphic writing, if not by the characters afterwards employed. But from the expreſſions of Job, chap. xix. 23, 24. it may be preſumed that characteriſtic or alphabetical writing was even then known in Arabia; but by whatever means the knowledge of theſe things was

conveyed to Moſes, it is reaſonable to believe that events ſo uncommon in a character ſo diſtinguiſhed as that of Job, would deeply engage his attention, as a man of learning and piety; and his contiguity of time and place with Job, furniſhed him with the beſt advantage to be poſſeſſed of the facts; eſpecially if we add to theſe his extenſive learning, and his princely alliance in the family of Jethro.

2. It has been obſerved by learned men, that moſt of the animals mentioned in the ſpeech of the Almighty to Job, chap. xxviii. and onward, are Egyptian; and that the deſcription is ſo juſt as to imply the author to be well acquainted with the animals he deſcribes.

This in particular is obſerved of *Behemoth* and *Leviathan*, chap. xl. and xli. ſuppoſed to be the crocodile and the hippopatamos, or ſea horſe—if this be conſidered as poetical deſcription, it implies a ſtrong argument that the author had lived in Egypt, and therefore, probably, muſt be Moſes.

3. The knowledge of Moſes in the Arabic and Syriac dialects, as a man of letters, and from his long acquaintance, firſt in the court of the prince of Egypt and then in that of Jethro—will eaſily account for the mixture of thoſe dialects in the various parts of the book, eſpecially if we admit, what is highly probable, that he was acquainted with ſome accounts of thoſe events written by Job or his friends: add to this, that the principal part of the book conſiſts in a repetition of the words of the ſeveral ſpeeches, whoſe meaning would be much better preſerved in their own dialect than in any tranſlation.

4. The life of Moſes during the 40 years which he ſpent in Midian, was peculiarly adapted to ſuch a work, not only as paſtoral and epic poetry, in which this book is principally written, is ſuited to the life of a ſhepherd, and the learning of Moſes was adapted to ſuch a ſublime compoſition as this book aſſuredly is, but eſpecially as Moſes was a prophet of God, and, in many reſpects, the greateſt of all the prophets and inſpired writers of the old teſtament; and it is admitted that the author of this book muſt have been divinely inſpired.

5. The ſubject matter of this book is particularly fitted to the condition of Moſes, as a man of piety, in a ſtate of exile from his country and people, whom he had left in a ſtate of cruel and intolerable bondage, after having in vain attempted their deliverance; compare Exod. ii. 11—15. with Acts, vii. 20—29.—Moſes muſt be ſuppoſed to have been acquainted with the divine predictions to Abraham, reſpecting the bondage of his ſeed in Egypt, and their wonderful redemption, and rightly judged himſelf to be the perſon deſigned by God and raiſed up for their deliverance. His unſucceſsful efforts, preſent exile, and the miſerable ſtate of his people, muſt have plunged him in the deepeſt diſtreſs, and have rendered the hiſtory of divine providence towards Job, in his great afflictions and marvellous deliverance, (in many reſpects ſimilar to the caſe of himſelf and his nation) peculiarly ſuitable to ſupport his heart, and to ſtrengthen his faith in the gracious promiſes of God; and thus not only comfort him in his painful exile, but alſo prepare him for the important part for which he was deſigned by God, in the redemption of his people.

From ſuch topics we are led to the concluſion that it is highly probable the book of Job was compoſed from authentic memoirs, and reduced to its preſent form and perfection, by Moſes, during his abode in Midian, under the ſuperintending influence of the Holy Spirit.

III. We proceed now to the enquiry, whether the book of Job be a ſimple narration of facts and events, or narration adorned with poetic licenſe. The concluding ſentence in the laſt head by no means precludes this enquiry.—Such compoſition is ſuited to many important purpoſes, and is far from implying any reflection on the ſpirit of truth, or its author—Beſides, many other paſſages in the ſacred writings are of this kind; ſuch is the whole book of Canticles, and the parables of our bleſſed Saviour.

The learned are divided on this head as well as the laſt, but the deciſion is not of the greateſt importance—the inſtruction and improvement are the ſame, on either ſuppoſition. The compoſition and arrangement of the parts will agree to the latter hypotheſis—not only as it is compoſed in poetic meaſure, but is an epic poem, completely perfect in its kind—this will appear if we conſider the place, circumſtances and *time* or duration of the action, which need not be ſuppoſed to be more than thirty or forty days—the reſpective parts, the manner in which they are ſuſtained by each of the actors—the exceedingly intereſting and important nature of the ſubject—the hero of the poem—its ſolemn climax—till the *Almighty* ſpeaks from the impending ſtorm, and brings on the grand cataſtrophe of the poem.—How unintereſting and inſipid are the poems of Homer and Virgil, and the moſt admired compoſitions of uninſpired men, when compared with the book of Job!—Other circumſtances might be named in favor of the latter hypotheſis, but having obſerved that, on either ſuppoſition the inſtruction and moral are the ſame—

IV. We ſhall briefly conſider the laſt enquiry—What is the moral and religious inſtruction which this book contains, or for what end was it written?

In all divine operations, we are ſure that the work is well adapted to the end for which it was deſigned.—That this book was deſigned for ſome important end will not be doubted. We may learn the end for which it was deſigned by the objects actually obtained, or to which it is evidently adapted.—The apoſtle James, in a paſſage alluded to in the beginning of this diſſertation, chap. v. 11. addreſſes the ſuffering Chriſtians in the following words, "Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful and of tender mercy." From this we are led to the following concluſions, viz. that this book gives an eminent diſplay of patience, in the character of Job, and manifeſts the tender mercy of God to his people, even in their deepeſt afflictions, and that theſe were, at leaſt, ſome of the divine deſigns in the ſorrows of Job. In other words, the ſorrows of Job were appointed by God with a view to diſplay the amiable perfection of his own character, in thoſe reſpects and events where men are moſt inclined to repine, and charge God fooliſhly, and alſo to exhibit the diſtinguiſhing nature of true religion in an example of ſuffering piety under the ſharpeſt trials.

That theſe ends are accom-

pliſhed in the hiſtory of Job, will appear from the following view of the leading facts. This book preſents us with a character the moſt amiable and perfect which is compatible with the preſent ſtate of humanity—a character ſupported in high life, in the midſt of the temptations attendant on the riches and glories of this world, which, according to the genius of that diſpenſation were conſidered as the preſent reward of diſtinguiſhed virtue. This character was no leſs eminent by the teſtimony of divine approbation, than in the eſteem of men.

Satan, the adverſary and accuſer of the brethren, accuſes Job before God of ſelfiſhneſs and hypocriſy. By divine permiſſion he puts him to the trial, by the ſudden loſs of his great riches and all his children. The good man ſuſtained the ſhock, worſhipped God and bleſſed his name. Satan, in a ſecond interview with the Moſt High, ſtill accuſes Job of ſelfiſhneſs and hypocriſy, and intimates that the fear of death had kept Job from apoſtacy, but that under greater trials, which would render even death an object of deſire, his hypocriſy would be manifeſt.—Satan is permitted to attack him, according to his wiſh—Job is reduced to that hopeleſs ſtate and extremity of ſorrow, which led him ardently to long for death, and produced thoſe exclamations of deſpair, in curſing the day of his birth, contained in the third chapter—from which it is evident he viewed his exiſtence as a grievous calamity, and would have eſteemed it a mercy to have been reduced to his original nonentity. But ſtill he juſtifies God, ſaying, ſhall we receive good at the hand of God, and ſhall we not receive evil? chap. ii. 10.

The ſingularity of the caſe, ſo contrary to the uſual courſe of divine providence, in that diſpenſation of religion, and in that early age, induced the friends of Job to conclude that, notwithſtanding the apparent eminence of his piety, he muſt have been really the reverſe, and as ſuch was now detected by the hand of God. Inſtead, therefore, of pouring into his wounded heart the balm of friendly ſympathy, they accuſe him of hypocriſy, and as being an enemy to God, and proved ſuch by his preſent ſufferings. Job aſſerted his integrity to the laſt, and ardently longed for an interview with his Maker—appealed from man to God, and intreated to know wherefore he contended with him. Elihu vindicated the divine conduct, from a conſideration of the greatneſs of God and the littleneſs of man, and reproved Job as repining againſt the *Moſt High*. Finally the divine voice interpoſed and declared the infinite ſuperiority of God above creatures, and thus taught Job to be ſtill and know that he is God—Job ſubmitted with the deepeſt humility; he was accepted, his friends cenſured by God, and reſtored in anſwer to his prayer.

This paſſage in the hiſtory of Job is particularly worthy of our attention. He had felt himſelf exceedingly injured by their treatment, in his affliction, wounded in the tendereſt part, the ſincerity of his religion, in circumſtances which demanded the ſympathy of ſtrangers. If bitter reſentment could ever be juſtified, it would have been ſo on that occaſion.

But nothing was farther from his heart. The genuineneſs and ſublimity of his religion were clearly exemplified in his prayer

for his friends. It was openly accepted by God, his friends were reſtored to the divine favor, and "the Lord turned the captivity of Job," when he prayed for his friends.

This was the finiſhing trait in the character of this excellent man; and completed the evidence that his religion was not hypocritical or ſelfiſh, but diſintereſted, ſupernatural and divine. He was openly accepted by God. His children were reſtored to him. His wealth and proſperity were doubled, and to a good old age he was diſtinguiſhed as the favorite of heaven.

Thus we are taught, by this hiſtory, the peculiar nature of that religion which deſcends from God, and leads to God—which is adapted to all conditions of men, but ſhines with diſtinguiſhed luſtre in ſuffering piety. Happy, if we are not wanting to ourſelves, that "we have heard of the patience of Job, and have ſeen the end of the Lord."

COROLLARY.

The worth and importance of the book of Job, in the ſacred canon appears from its being ſo excellent an illuſtration of the nature of true religion, in a manner eminently adapted to give conviction to the heart, and afford the beſt ſupport and comfort to afflicted ſaints; and this by a courſe of remarkable events, in an age of the world when the church was not favored with that ample revelation from heaven which we now enjoy.

In how many inſtances, through all ages have afflicted ſaints been inſtructed, humbled, and ſupported by the book of Job!

Let us receive the inſtruction it is adapted to give, and practiſe the important leſſons it contains. Eſpecially be careful that our religion reſt not in thoſe views, affections, and purſuits, which begin and end in ſelf, or in our own private advantage, but in thoſe which embrace the common good, unite to the beſt intereſt of men and angels, and centre ultimately, in the glory of God and our Lord Jeſus Chriſt.

Meditations on Pſalm lxxvii. 3. I remembered God, and was troubled. *Deſigned to illuſtrate the queſtion, "How is it, that the things of religion ſhould meet with ſuch diverſe moral feelings, at different times, among men."*

NUMBER II.

[Continued from p. 433.

On the different feelings of unbelievers, on moral ſubjects.

SINNERS, as well as believers, have their different feelings with reſpect to religious objects. To-day may be ſeen a ſort of ſobriety, ſteadineſs and evident concern to act as rational agents. To-morrow appears an awful ſpirit of careleſsneſs, levity, and thoughtleſs preſumption. Sometimes the world with its divers vanities, ſeems to engroſs their whole attention. At others this world in all its glory looks like a bubble, ready to burſt and leave them in deſpair. Theſe things have often excited the above queſtion, How ſinners come to be the ſubjects of ſuch different feelings. To ſolve this the boaſted geniuſes of the human race have made great exertions; eſpecially in the preſent age of reaſon. Formerly, ſome imputed theſe jarring contradictions to the conteſt between two eternal principles, or Gods, the one good, and the other evil;

in which conteſt men were involved, and become agitated as they fell under the influence of either. While others accounted for theſe things by an inexorable and blind fate.

Some of the moderns, dream that we have a train of natural diſeaſes in the *mind*, as well as in the body; which may cauſe ſuch different frames of feeling, without any ſuperintending providence.

But others aſcribe it all to the craftineſs and guile of hard hearted, deſigning men, who wiſh by their influence to ſpoil the eaſe and comfort of others. Thus they wander into endleſs contradictions, and leave the queſtion more involved in darkneſs than they found it. Such is the wiſdom of this world. Now, as before noticed, let any one impartially look into the ſcriptures and the myſtery will vaniſh. Here is the only rational anſwer: "I remembered God, and was troubled." To ſet God before men as the true God, and his being kept in view, will account for the different frames in which the impenitent are ſeen. Becauſe, they ſtand in a ſerious relation to God as his creatures and ſubjects—They, as well as believers, have a moral capacity that renders them accountable to God. They have a conſcience, which will *accuſe*, or *excuſe*, as they conduct themſelves towards the Lord. "The ſpirit of a man is the candle of the Lord, ſearching all the inward part of the belly." Prov. xx. 27. compared with Rom. ii. 13, 14. and Job viii. 9. xv. 24. Therefore, men cannot reflect ſeriouſly on moral conduct, without a ſecret whiſper within. "All is not right. You are in a more intereſting ſituation than you imagine. The things of God bear the evident marks of eternal truth." Thus God has a witneſs in every man's breaſt, which, when properly informed, will ever ſpeak for the Moſt High. When the divine character is ſet fairly before men, all things look ſolemn. When they think his eye is upon them, they tremble. But when this view is withdrawn, they feel airy, looſe and vain, and are full of fooliſh trifling. And having depraved hearts, they try hard to keep him out of ſight by perverting his character, dreaming that he is juſt ſuch an one as themſelves. Still, when God is exhibited according to the ſcriptures, they tremble, eſpecially under impending judgments. When this is not the caſe, it is very clear, they do not *remember God* their maker.

In the inſtances of ſaints and ſinners there muſt be an eſſential difference, as to the nature of their *remembering God*. The former have a cordial, friendly ſenſe of his character and glory. While the latter, in their apprehenſion of God, riſe no higher than the convictions of conſcience. However, the ſinner has a *remembrance of God* that makes him tremble.

In this *remembrance*, the ſinner has ſome realizing apprehenſion, that the things of God are a reality—That the bible is the word of God—That the God of this revelation is the true God—That his government is univerſal and he will not give his glory to another—That his law is juſt, holy and inflexible—That the tranſgreſſor is in the hand of a righteous, benevolent God, and cannot eſcape—That all men are ſinners, and juſtly expoſed to ruin—That the goſpel of grace is the only way of ſalvation—And that Jeſus Chriſt is the Son of God, and the only mediator; and the conditions of life

through him altogether reaſonable. This view muſt bring the ſinner into an intereſting ſituation. He may well reflect: "Here is the God of the ſcriptures, whom all ſaints and angels love and adore. I ought to do the ſame. But I am a tranſgreſſor, impenitent, and the law of holineſs curſes me to endleſs miſery. I cannot eſcape the vengeance of the Almighty. What can I do. God tells me to ſubmit to him, and juſtify his law, and all his proceedings. This ſeems hard! I muſt do no iniquity, I may not gratify any pride nor luſt, on pain of endleſs miſery. I am told, that I am wholly a ſinner, blind, naked and wretched; and muſt come empty to Chriſt for life, or periſh. This to me is dreadful! What ſhall I do? I find an heart to contend with my maker. Yet my conſcience teſtifies, that theſe hard feelings are wholly wrong; and that God would be juſt in puniſhing me forever. If I ſay, God is not ſo holy and inflexible as to do this, it ſtill tells me, that I am deluding myſelf with vain imaginations. If I ſay, God will forget my ſins, or never puniſh them, ſtill I fear it is all a dream. If I ſay, there is no God, this will not ſilence the diſturber in my breaſt; and if I ſay, there is nothing in the goſpel, yet I am no way relieved. Alas! where ſhall I hide from this holy God? I may experience all the evil I fear. *O eternity! inſupportable eternity!* What will become of me?"

Theſe troubles are viſible in the caſe of thoſe who try to keep the true God out of ſight.' But they are much more viſible in ſinners under ſerious impreſſions, particularly when awakenings prevail. Such impreſſions give to religion a reality, accompanied with ſharp convictions, which throw ſinners into trouble unknown to thoſe who ſit in the ſtate of carnal ſecurity. This *remembrance of God* will rationally account for all the fears, diſtreſs and engagedneſs, which we ſee in ſuch periods of the *out pouring* of the ſpirit of God. The things of godlineſs are deeply impreſſed on the minds of ſaints and ſinners. Death, judgment and eternity are brought nigh, and ſecurity vaniſhes. Sinners open their deluded eyes, and behold! their feet are on ſlippery places, and they muſt ſlide in due time. Their all is at ſtake; eternity is opening; God is a conſuming fire, who will not be mocked by ſinners. If ſo, how can they refrain from ſinking into trouble? They have every reaſon to be thoroughly alarmed.

Some will conſider this the effect of *deluſion* and *folly*. But why do they think ſo, and ſay ſo? Is it not, becauſe they do not *remember God?* And were the *remembrance of God* more deeply impreſſed on men, and divine things more thoroughly in view, more awakenings would appear than at preſent are experienced. Oppoſers and ſcoffers, probably, would be as much alarmed as any claſs of men whatever. This has been, in a good meaſure, verified in the caſes of a number in the late revival of religion. When they *remembered God*, however ſtupid and atheiſtical before, then *they were troubled.* They could readily ſay, "I forgot God, and wandered into endleſs abſurdities. But when I *remembered him*, they all vaniſhed. Only let God come near in his holy ſovereign character, and we have reaſon enough to be alarmed and tremble. It is becauſe God is kept out of ſight, that

men feel and act more like beaſts than moral agents."

In a word, would men realize God aright, as impartially eyeing their hearts and actions, and determined to reward them according to their deeds; it would damp their vain feelings, take away their fancied confidence and joys, and leave them in ſorrow. We need only ſet God before us, in order to have all things put on the countenance of ſolemnity. Thus, the *remembrance of God* will give a ſhock that is never felt, when he is out of ſight. When he is in view, it accounts for all our religious feelings. And on the other hand, when he is out of ſight, we have all our vain feelings. Perhaps, ſome may aſk, "How ſhall we account for the different feelings among the heathen, who have never heard of the true God? Reply: They act from ſimilar principles with the reſt of mankind. They have a conſcience as well as others. And they have ſome traditionary hints of a power ſuperior to men, though they egregiouſly miſtake in his being and moral character. However, they ſtand in fear of ſuch a God as they have imagined, and it has great influence on them. When they apprehend themſelves under the eye of their God, their moral conduct is very different from what it is, when they feel themſelves out of his ſight.

The above ſtatement will aſſiſt us in accounting for ſeveral things.

1. That young perſons, and many others in a ſtate of ſecurity and vanity, dread being alone. They wiſh to be abſorbed in jollity and carnal mirth. They will go farther to enjoy ſuch an empty ſcene, than to witneſs all the offers of the goſpel. The reaſons are, they have a perverted taſte, and are tranſgreſſors. Hence, when alone conſcience troubles them for their madneſs and folly. To rid themſelves of theſe ſtings, they would never allow themſelves any opportunity for ſerious reflection. They plunge into conſtant diſſipation, where they muſt periſh, unleſs God be more merciful to them than they are to their own ſouls.

2. It will account for the floods of hereſies, immorality and infidelity, which break in upon us. Forgetfulneſs of God opens the flood-gate for all the vicious propenſities of men. "Come! our lips are our own; who is Lord over us? Come! let us eat, drink and be merry; for to-morrow ſhall be as this day, and much more abundant. Come! let us follow our own devices; let us follow nature; for there is none to call us to account for what we do."

3. It will direct us to put a juſt eſtimate on the characters of thoſe who imbibe and propagate notions calculated to keep Jehovah out of view. Such are deceivers, who break the cords of moral obligation, and give the reins to pride, luſt and vanity; and ruin both themſelves and all they engage.

Of this claſs may be conſidered all the ſelf-juſtifying under the goſpel. Such ſtrip God of his righteouſneſs and true holineſs, and render the goſpel in vain. "For if righteouſneſs come by the law, then is Chriſt dead in vain." Gal. ii. 21. This muſt keep God concealed, and allow men to ſin with amazing greedineſs. In perfect conſonance with this obſervation it is obſervable, that the ſelf-righteous can boaſt of no better morals than other men in general.

Of the ſame general claſs are

thoſe who deny future puniſhment. Such a ſtep is taking away trouble at once, that men may have nothing to fear. It is, in reality, putting off the evil day at ſuch a diſtance, that no ſinner can complain. But is it not at the ſame time opening the horrible pit, from whence there is no redemption? Or why do all men, theſe as well as others, fall into trouble, whenever they realize a holy God?

The deniers of revelation muſt rank under the ſame claſs. Such evidently do not *remember God.* The conſequence is, they are *wandering ſtars*, to whom is reſerved the blackneſs of darkneſs forever. Long obſervation evinces, that ſuch ſentiments will not give peace in a ſtormy day. They give no hope in the paſſage of death. Such die in their ſins.

Atheiſts muſt rank under the ſame claſs. They break every band of religion, and leave man to be his own God. Is not this tearing away the *flood-gate*, and giving room for all the luſt of the human heart to flow? Hence, men "draw iniquity with cords of vanity, and *ſin as it were with a cart rope.*" There is no God to puniſh, no heaven to deſire, and no hell to dread. Men die like the beaſts that periſh; wherefore let us live like them. Such are the deluſions of infidelity. Theſe ſeveral notions, the ſlighteſt conſideration will convince, muſt deſtroy ſocial happineſs. So far as the experiment has been made, facts demonſtrate that they are of a fatal nature. How can men act ſo? "Madneſs is in their hearts while they live, and after that they go to the dead." Such perſons are often boaſting of their humanity. But is it not a ſtrange and perverted humanity? Such is the genuine fruit of forgetting God.

To enforce theſe obſervations, it muſt be remembered, that the great day of judgment is coming, in which all muſt appear before Chriſt as the judge of quick and dead. The wicked have troubles in this world. What will they do, when their devices can ſerve no longer to keep the God of Iſrael out of ſight? When he ſhall come to vindicate his name from all the *hard ſpeeches* and *ſelfiſh deeds* of the ungodly, and reward them according to their deceptions? What muſt be their agitations in the laſt day? Then no one can hide. "Behold he cometh in the clouds, and *every eye ſhall ſee him:* and all kindreds of the earth ſhall wail becauſe of him. Even ſo, amen." Rev. i. 7. Sinners muſt anſwer for themſelves. They will have no advocate to plead their cauſe. Imagine then the diſtreſsful ſcene!—How will unfaithful miniſters feel, when their loſt hearers ſhall face them before the omniſcient Judge? "Here I am on the left hand, becauſe my miniſter did not inſtruct me faithfully in the nature and character of the true God, and warn me *to remember* the Lord and Saviour. Muſt I be loſt thro' his careleſs and inhuman example? Eternity! Oh, eternity! who can ſupport the thought!"

How will irreligious parents feel, to have their neglected children reproach them before the aſſembled univerſe? "You never told us what it was to *remember God*, according to the goſpel—and you ſet us the example to lead us directly into this diſtreſsful condition! How could you be ſo unnatural!—Oh! to have parents lead the way to everlaſting fire—

and then to be curſed with their company forever and ever!

How will ſeducers feel before the Judge they have ſo heartily deſpiſed when thoſe whom they have ſeduced will charge them with their deſtructive and poiſonous ſnares? "You told us, that the goſpel was a farce; or not of ſuch a nature as ſome repreſented: are theſe the golden dreams you preached to us? Oh! that we could be rid of ſuch company! Hard lot, to be turned off with you into the place from whence we cannot eſcape!"

How then muſt all theſe feel, when the ſentence ſhall paſs, and they depart in their own blood, and ſink to the loweſt hell, *loaded with the blood of all they ſeduced and eternally ruined!* The ſtatement is overwhelming. May ſuch conſider before the Judge call!

To conclude, let us all *remember God* with an honeſt, faithful heart; then a brighter ſcene may open in this world, and in the laſt day. Let us ſet God always before us, as our rightful ſovereign, and be faithful in our ſeveral ſtations and work. This will ſave believers a whole ſeries of troubles and diſappointments—and the ſinner will eſcape the curſes of time, the inſupportable troubles of the judgment day, and the deſpairing glooms of eternity.

The office of the Holy Ghoſt in the ſalvation of the Elect.

THERE are men, who were choſen in Chriſt unto ſalvation, before the foundation of the world. The Father hath given them to Chriſt, in conſideration of his work of redemption. And all that the Father hath given him will come unto him. They are deſtined to be veſſels of mercy. It is with ſpecial reference to them, that the Holy Ghoſt is ſent into the world. He indeed often awakens others, and impreſſes their minds with ſome ſenſe of the importance of religious truths; but does not ſubdue their wills. He awakens and convinces them of their ſins, and then leaves them to the inclinations of their own hearts, which, being altogether evil, infallibly lead them to deſtruction. His buſineſs is principally with the elect. He is ſent to fulfil the covenant of redemption made with Chriſt, that he ſhall ſee of the travail of his ſoul and be ſatisfied. And ſo far as the ſalvation of man is concerned, Chriſt is ſatisfied with the ſalvation of thoſe whom the Father hath given him, in the covenant of redemption. He aſks no more. In his interceſſory prayer, recorded in the 17th chapter of John, he grounds his interceſſion on that covenant. He ſays, I pray not for the world; but for thoſe which thou haſt given me. And he acknowledges that he had received power over all fleſh, to give eternal life to as many as the Father had given him. And having finiſhed his work, he aſks them only for his reward.

Thoſe who are thus given to Chriſt, are naturally as corrupt as other men. The reaſon why they are ſelected, to be members of Chriſt, rather than others, God has not diſcloſed. Our Lord has taught us how we ſhould feel on this ſubject, in his addreſs to the Father,—'I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemed good in thy ſight.' There is no

eſſential difference between the elect and others, until it is effected by the holy Spirit. He has it in charge to prepare them for the things for which they are deſigned, that they may ſtand as pillars in the temple of God, to the glory of his infinite grace. God orders their education, and all their circumſtances and connections in this life, with a ſpecial view to this end; tho' they do not regard him until the Spirit begins his operations with them.

When the Holy Ghoſt begins his work upon ſuch as are choſen to eternal life, he does not make any new revelations to their underſtandings in an immediate way: but impreſſes their minds with the things which are already written in the ſcriptures,—faſtens a ſenſe of their truth and importance upon them, and convinces them of ſin, of righteouſneſs, and of judgment. This is neceſſary; for no one can believe on Jeſus Chriſt, or return unto God, until he ſees that he has gone aſtray from God, and has real need of ſuch a Redeemer. Theſe convictions do not inſpire the unrenewed with holineſs or comfort. But they clearly diſcover to them their enmity againſt God; and are ſo conducted, as to cauſe their corruptions to manifeſt themſelves. And they produce deep anxiety and diſtreſs of ſoul. The ſinner is bro't to ſee himſelf wholly depraved in heart, utterly inexcuſable, in the hands of an angry God, and dependent on ſovereign, all-conquering grace for any proſpect of eſcaping his endleſs wrath. Still however he is a ſinner, under condemnation, and ſees himſelf in this ſituation. Theſe convictions are ſometimes called the preparatory work of the Spirit, becauſe they bring the ſinner to ſee his ſins and miſery, and to feel his need of a Saviour.

Further: The Holy Ghoſt renews the hearts of all whom the Father hath given unto the Son. Their oppoſition to God is ſubdued. As many as are ordained to eternal life believe. They become full of love to God, and the willing ſubjects of divine grace. This is wro't wholly by the power of the Spirit, without any previous concurrence of their own wills. They are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God,—are born of the Spirit. God, who commanded the light to ſhine out of darkneſs, ſhineth in their hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. The Holy Spirit, by thus changing their hearts, produces in them repentance towards God, and faith in our Lord Jeſus Chriſt. Henceforth they become intereſted in all the promiſes which are made to ſuch as repent and believe the goſpel. They are now bro't into perſonal covenant with God. They have given themſelves to him; and he has promiſed that he will be their God, and that none ſhall pluck them out of his hands. But God has not received them into favor becauſe their repentance or faith have rendered them deſerving of his love; but becauſe he gave them to Chriſt, to be the fruits of his redemption. And being thus given to Chriſt, he treats them with favor, from regard to his beloved Son. They are made accepted in the beloved.

From this time, the Spirit takes ſpecial poſſeſſion of them, as the property of Chriſt, and the heirs of his kingdom and glory. They become the temples of the Holy Ghoſt. The Spirit takes charge

of them, to prepare them for the purpoſes for which they were given to Chriſt. That they may be veſſels of mercy fit for his uſe and ſervice. The Father loves them, and the Holy Ghoſt loves them, as being the children of Chriſt, members of his body, and monuments of his glory; and therefore willingly takes it upon him to prepare them by his power, thro' faith unto ſalvation.

In engaging to accompliſh this work of grace, there is much buſineſs undertaken. The ſpirit is employed continually, in numerous offices of mercy to Chriſtians. He does not ordinarily render them at once perfect in holineſs. That would not be beſt for them, nor fit them ſo well for the purpoſes for which they are deſigned. In his conduct towards them, in their imperfect ſtate, which continues till death, he convinces them by their own experience, which is the moſt feeling of all inſtructors, of many things which peculiarly prepare them to be an honor to Chriſt. He brings their vileneſs, the plague of their own hearts, and their extreme obſtinacy and frowardneſs more abundantly into their own view, by its being acted out in all circumſtances, and under all obligations, than could have taken place, if they were perfectly ſanctified at once. He teaches them by experience their weakneſs, dependence, and need of divine protection and grace, to uphold them, and render them uſeful in the world. This renders Chriſt, his promiſes, and the aid of the ſpirit more precious to them. They become more affected with a ſenſe of the richneſs and freeneſs of divine grace—of God's wonderful long ſuffering and faithfulneſs to provoking creatures. They increaſe in the knowledge of themſelves, of God, of their relation to him, and of his infinite condeſcenſion to them, and kind attention to their wants. The holy ſpirit takes of the things of Chriſt, and ſhews them to his people, by placing them in an innumerable variety of circumſtances, adapted to give them the moſt advantageous and impreſſive views of the various things which God has inſerted in the holy ſcriptures. One ſituation prepares them peculiarly to ſee the excellency of one thing, and another of another thing which he has revealed. Trials, victories, falls, recoveries, comforts and afflictions, all in their turns, render them peculiarly ſuſceptible of a ſenſe of the glory of one part or other of the ſcriptures, and of the abundant proviſions of the goſpel diſpenſation. And the ſpirit takes advantage of theſe circumſtances to diſcloſe their glory; ſo that they appear exceedingly rich. Chriſt told his diſciples, that the ſpirit ſhould bring all things to their remembrance, whatſoever he had ſaid unto them. On particular occaſions, believers have the moſt ſuitable texts of ſcripture frequently ſuggeſted to their minds, peculiarly fitted to their circumſtances, either for reproof, warning, conſolation, or ſupport under temptations; and they are brought to their remembrance in ſuch numbers, order and power, as beſpeak the work of the holy ſpirit. He leads them to realize that the promiſes of God are firmer than the mountains,—reveals the inexpreſſible importance of God's law, and of his kingdom,—fills the ſoul with a ſenſe of eternity, ſo as to break the ſtrength of thoſe temptations which originate from the deceitful importance aſſumed by the things of this world. He be-

comes in them who believe a ſpirit of prayer,—helpeth their infirmities, leads them to cry Abba Father, and maketh interceſſion in them with groanings which cannot be uttered. He ſearcheth all things, yea the deep things of God, and ſo ſuggeſts the excellency of them to believers, that they are made to have their effect upon their hearts. He reſtrains from ſin—reſtores them when they have wandered, when neceſſary he gives them that extraordinary intrepidity, that they are not overawed by the frowns of princes, or the fears of death. This has been well illuſtrated by the hiſtory of the prophets, apoſtles and martyrs. He excites them to vigilance, and a life of holineſs. In the diſcharge of the duties which devolve upon them, they are made to bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred fold. In a word, the ſpirit of God is in believers, manages them in all their circumſtances, and makes uſe of the word, ordinances and providence of God to inſtruct, reprove, reſtrain, encourage and defend them, and gradually prepare them for the bleſſings deſigned them, and the uſes for which they are intended.

The Holy Ghoſt is alſo called the comforter. The comforts which he gives are the pleaſures which believers receive in the contemplation of God, as he is revealed in the ſcriptures, in all his adminiſtrations. Theſe are an inexhauſtible ſource of enjoyment to ſuch as have an heart that can be gratified by beholding divine perfections. He alſo gives them precious comforts, from the ſatisfaction which they take in employing themſelves in the duties of religion, and in admiring the wiſdom and mercy of God in his particular dealings with themſelves. Theſe comforts are of an holy nature—are inſpired by the holy ſpirit, and cannot be enjoyed but by an holy heart.

In contemplating the offices of the Holy Ghoſt, in the ſalvation of the elect, it is impoſſible for experienced Chriſtians not to reflect on his importance to them. He is every thing to them for inſtruction, conviction, regeneration, perſeverance, growth in grace, comfort, and final perfection in holineſs and happineſs. It is altogether by him that they are made to differ from the worſt of mankind. They might as well hope for ſalvation without the mediation of Chriſt, as without the peculiar office of the Holy Ghoſt. Theſe conſiderations excite their admiration, awaken their gratitude, and encourage them to work out their own ſalvation with fear and trembling, becauſe it is God that worketh in them, both to will and to do. And they cannot refrain from crying under the influence of theſe reflections, Not unto us, O Lord, not unto us, but unto thy name give glory.

Chriſt has not left his children comfortleſs. They are not orphans. By giving them his ſpirit, he has beſtowed immenſe bleſſings upon them. How rich are their comforts, daily enjoyed in proportion to the communications of the Holy Ghoſt. Let them,—let all mankind, taſte and ſee that the Lord is good. Let them aſk for the rich ſupplies of his ſpirit, rejoicing in, and taking encouragement from the declaration made by Chriſt. If a ſon aſk bread of any of you that is a father, will he give him a ſtone? Or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he aſk an egg, will he offer him a ſcorpion? If

ye then, being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the holy ſpirit to them that aſk him?—To the God of all grace and conſolation be everlaſting praiſes. Amen.

MIKROS.

Thoughts on the goſpel means of awakening ſinners.

PREVIOUSLY to the converſion of ſinners, it is God's ordinary method to convince them of their deplorable ſtate, and awaken their conſciences. Conviction appears to be a pre-requiſite to regeneration: and this pre-requiſite is effected in the uſe of means. "By the law is the knowledge of ſin." "And how ſhall they believe in him of whom they have not heard?"

Now, it is an important enquiry, what doctrines and divine truths are the moſt directly calculated for the conviction and awakening of ſinners? Some ſay, they ought to be encouraged in their own works, and by warmly exhorting them to duty, and ſetting before them the beauty of holineſs they will hereby be the moſt likely to become convinced and awakened. Others advocate, that ſimply holding up the terrors of hell, will be moſt likely to produce this needful effect. Even ſome, who profeſs to be Calviniſtic in ſentiment, tell us, that the doctrine of ſtrict total depravity, and divine abſolute ſovereignty are not profitable to awaken ſinners, but will have a more direct tendency to increaſe their ſtupidity. Thoſe alſo, who are diſpoſed to cavil at truth, and who chooſe to remain undiſturbed in their ſins, tell us, that if they are abſolutely dependent on divine grace, they will reſt contented, God will do with them as he pleaſes. But as we have no warrant to make the feelings of the depraved heart our guide, let this enquiry be now directly made;—what ideas are the moſt *ſuitable* to be impreſſed on the mind of the thoughtleſs ſinner, in order for him to be *alarmed* in view of his ſtate?

I anſwer. Let it be clearly brought into his view, that he is in a totally *ſinful, ruined ſtate*; and that there is no other help but in the mere *ſovereign pleaſure of God.*

I will proceed to eſtabliſh this anſwer by evidence. As a theme of illuſtration, recourſe will be had to a circumſtance recorded by St. Matthew, fourteenth chapter. An inſtance is there ſtated concerning the apoſtle Peter, which bears a direct analogy to the queſtion now before us.

At a time when our Lord walked on the ſea of Tiberias, to meet his diſciples, in conſequence of Peter's requeſt, the Saviour bade Peter come and meet him. But we read, "*When he ſaw the wind boiſterous he was afraid; and, beginning to ſink, he cried, ſaying, Lord, ſave me.*" Here we may remark, 1ſt. That Peter ſaw he was ſinking. The wind was boiſterous, and we are told, he began to ſink. 2. He found that he could not deliver himſelf. He muſt doubtleſs be convinced of this, when the billows of the powerful elements began to overflow him, and all his exertions to no effect. 3. He ſaw that if he were ſaved, it muſt be Chriſt alone that could ſave him. Finding his own ſtrength fail, and the Saviour near him, at this critical moment, the only alternative was, that perhaps the Lord might reach out

his almighty arm and reſcue him from his threatened death. 4. We remark, that Peter was alarmed. Convinced of thoſe things we have here noted, at this moſt critical period, he was all attention to cry out, "Lord ſave me!" All now failing him, but a gleam of hope, which reſted wholly on the mere ſovereign pleaſure of Jeſus, it cannot be ſtrange that he cried out as he did. Indeed, who would not have been alarmed in this caſe? The natural capacities of every human mind are of the ſame ſtructure. That which is calculated to affect one, is calculated to affect another; and we ſee alſo, that thoſe exiſting circumſtances ces which would cauſe alarm reſpecting temporal, bodily danger, would cauſe alarm reſpecting ſpiritual, eternal danger. To view the ſoul in imminent danger of ſuffering the ſecond death, is it not as alarming a conſideration as to view the body imminently expoſed to natural death? The ſpiritual ſtate of every one who is not born of God, will very well compare with the ſtate of Peter, as it reſpected his natural life. Are not ſinners, while they remain ſuch, continually ſinking into eternal perdition? The Holy Ghoſt tells us, they ſtand "on ſlippery places." They are every moment ſo ſpecially expoſed to fall into hell, that the prophet repreſents them as being "on ſlippery places in the darkneſs." Can ſinners deliver themſelves from this imminent danger? It is ſure they can no more deliver themſelves, than could Peter, from the watery grave into which he was plunging. Our Lord repreſents them as owing more than ten thouſand talents, and having nothing to pay. They are alſo wholly oppoſed to the way of deliverance; being under the dominion of a "carnal mind, which is enmity againſt God." Is there any poſſible way of deliverance, except through the mere grace of the Saviour? Chriſt plainly ſays, "Without me ye can do nothing." Our fallen ſtate is ſuch, that we are expreſsly told, "It is not of him that willeth, nor of him that runneth, but of God that ſhoweth mercy." Now, can it be any other than the want of a conviction of being in this critical ſtate, that can be the cauſe of ſinners remaining in ſtupidity? Or, can they view themſelves ſinking down to eternal ruin, and remain wholly at eaſe and quiet? If they can, then the ſinking diſciple was alarmed without any rational ground.

By adding a few general remarks, it will appear ſtill more clearly, that bringing into view their criminal, ruined ſtate, and pointing out to them that there is no other help, but in the mere ſovereign pleaſure of God, is the moſt ſucceſsful method of awakening ſinners.

In the firſt place, let it be noted, that a knowledge of danger is always neceſſary in order for a perſon to fear danger. The mariner, calmly ſailing, feels no alarm from an unſeen ſtorm; though it may ſoon invade him, in a moſt dreadful torrent. But when it comes to his view, and he finds himſelf about to periſh, terror and alarm ſeize him! Indeed, whereever there are ſenſible apprehenſions of danger, emotions of fear and concern will be excited, even if there be no hope of eſcape. It is not *hope*, which alarms people, but a *knowledge of danger*.

Again; none who have juſt ideas of God, will fear his diſpleaſure, unleſs they are ſenſible they

have diſobeyed him. Sinners, as well as ſaints, may apprehend, that God will not inflict upon them the puniſhment of eternal death, unleſs they have directly broken his holy law. Hence, to have that religious concern which ariſes from proper ground, a perſon muſt ſee that he is really a criminal, as well as ſee that he is in a dangerous ſituation. It is needful, therefore, that the ſinner's true character be diſcriminated, and held up to view.

It may, alſo, be further remarked, that even when a perſon is convinced that he is in danger of divine wrath, and alſo that he is truly deſerving of it, his anxiety will not be great, ſo long as he retains an idea that by his own exertions he can be reinſtated into the divine favor. Suppoſe a perſon have ever ſo important a piece of work to perform, and at the ſame time have laborers employed ſufficient to do it,—in this caſe, would he not view things going on well? How needful it is, therefore, that ſinners be told they are ſo dead in treſpaſſes and ſins that for them to be ſaved, they muſt be plucked as brands out of the fire!

Add the remarks that have now been made, to the fact which was adduced concerning Peter; and muſt not the anſwer that was given to the queſtion ſtated, appear very plain?

A few thoughts which naturally riſe from this illuſtration are worthy of notice.

1. We ſee, that the goſpel, as it was preached by Chriſt and his apoſtles, is peculiarly calculated to be a mean of ſaving ſinners. God works with means. And he has ordinarily made conviction and awakening neceſſary, in order for the renewing of the heart. Accordingly, we ſee that the goſpel points out every unſanctified ſoul, to be in a critical ſituation as was Peter, when ſinking in the depth of the ſea. Our Lord was expreſs in ſhowing their condemned, loſt ſtate when he declared, "He that believeth not the Son ſhall not ſee life; but the wrath of God abideth on him." In another place he obſerves, they are *condemned already*. And to ſhow them that their only hope of deliverance is in his mere ſovereign grace, he declares, "As the Father raiſeth up the dead and quickeneth them; even ſo, the Son quickeneth whom he will." Saint Paul adds, "He will have mercy on whom he will have mercy, and whom he will he hardeneth."

Thus, from the texts now quoted, as only a ſpecimen of the general run of inſpired preaching, we ſee how admirably adapted are the diſtinguiſhing truths of the goſpel, to be a *means* of bringing loſt men into the kingdom of God.

2. Another idea, which ariſes from the ſubject as now illuſtrated, is, that the perſonal good of every one requires that he give an impartial, attentive hearing to the moſt *pointed* and *plain* preaching. Though there be no certain connection between conviction and converſion, yet we look upon a man's ſtate more hopeful who has a true conviction of his condition, than one who is entirely thoughtleſs.—For, it is by "the fooliſhneſs of preaching that God ſaves them who believe." Thoſe, therefore, who are *wiſe*, will give an impartial hearing to the moſt humbling and unpalatable doctrines of the goſpel. Be attentive then, O ſinner, to hear the worſt of your caſe, if you have any regard for your own ſoul.

It becomes thoſe, alſo, who

view themſelves *ſaints*, ſeriouſly to attend to thoſe truths which are ſo much diſreliſhed by the natural heart; that they may hereby know whether they have ever felt the truth concerning themſelves, and whether they are pleaſed with that which is their only hope of ſalvation.

3. It appears that the doctrine of divine ſovereignty, and man's abſolute dependance on ſpecial grace, are very neceſſary and *profitable* to be clearly brought into view. If there were any propriety in Peter's being alarmed when he ſaw that his life depended wholly on the gracious arm of Chriſt; why ought it not to be a particular object with a preacher of the goſpel, *to convince the ungodly multitude* that they are thus fallen in ſuch criminal oppoſition to their maker, that nothing but his mere electing love can raiſe them from ſinking to hell? Why ſhould truths ſo important be palliated and kept back? If ſinners are diſpoſed to cavil, and find fault with theſe doctrines, it is no ſign they are not profitable; but rather a mark that they are profitable. That which the depraved mind deſires moſt of all, is, to remain ſecure and undiſturbed. And ſince we are aſſured in God's word, that the carnal mind is enmity to truth, that which awakens it in *any ſenſe*, muſt be calculated to have a ſalutary effect.

4. From what has been ſaid, does it not appear, that ſome object againſt having that brought into view, which is the moſt direct mean of their ſalvation; and which is their only hope? Point out the utter ſinfulneſs of all the doings of the unregenerate, and are not many inclined to manifeſt their oppoſition? Are not many diſpoſed to object againſt being told, that their deliverance from ruin depends wholly on the eternal purpoſe of God? Then we ſee, they oppoſe that which is calculated to ſecure to them the greateſt poſſible good. They object againſt the uſe of the moſt direct *means* for their good. And they object againſt the only encouragement there is to the *uſe* of thoſe means. Take a view of our ſtate by nature, and would not all periſh had not God an eternal purpoſe of mercy concerning ſome?

Refrain, therefore, O ſinner, from theſe unjuſt replies, leſt thou be found fighting, not only againſt God, but againſt thine own ſoul. Let thy heart no longer deſpiſe reproof; but ſeriouſly hear, that thy ſoul may live. R. S.

MESS'RS EDITORS,

IF you ſhall judge the following brief and very imperfect hints on a ſubject which is deemed very important, worth inſerting in your very uſeful Magazine, you are requeſted to do it, after reviſing and correcting them.

Your friend,

SENEX.

To Parents and Heads of Families who are living in the daily neglect of Family Prayer, and the religious inſtruction of their Children.

DEAR FRIENDS,

AN ardent deſire for your preſent and future welfare and felicity, as well as the happineſs of your dear children and families, the peace, order and well being of ſociety in general, with which you ſtand connected, together with an honeſt deſire (as I humbly hope) of promoting in ſome ſmall degree the cauſe of true piety and the religion of our

divine Redeemer—have induced me to addreſs a few lines to you on the ſubject of family prayer and inſtruction. My wiſh and deſign in this attempt is to convince you, my dear friends, that while you live in the neglect of a duty ſo plain and ſo important, you have but too much reaſon to conclude that you have no true religion; that you are living without hope and without God in the world; and having no religion to ſolace you while paſſing thro' life, what will ſupport or comfort you in the gloomy vale of death? When your fleſh and your heart ſhall fail you, to whom will you look for help—on whom will you depend for ſafety and deliverance? Such perſons as are parents and heads of families, and who of courſe have the care of children and their education committed to them, have a duty of vaſt importance reſting on them. They will do well to conſider that the care not only of their bodies, but alſo of their dear, immortal, undying ſpirits is committed to them; and that while they provide every thing neceſſary for their temporal and bodily ſupport and comfort, but neglect the care of their ſouls, they perform the ſmalleſt, incomparably the ſmalleſt part of the duty which they owe to their dear offspring.—The inſtruction of children in the duties and in the nature and reaſonableneſs of religion is vaſtly important; and thoſe who would faithfully and ſucceſsfully diſcharge the duty, will be very careful and conſcientious therein. They will not only teach them by pious precepts, but alſo by pious examples; for in vain will be your pious inſtructions if not enforced by religious examples.

Should you be aſked whether you love your children, you would be ſurpriſed and almoſt grieved at ſo ſtrange an enquiry; but, my dear friends, let me aſk you whether that love and affection which appears to extend no farther than to the bodies and the temporal concerns of your children, while that which concerns them and their tender, anxious parents more than ten thouſand worlds is wholly neglected—can with any propriety be called genuine and true love? I think it cannot; but I muſt requeſt you to conſider it ſeriouſly, and with the attention which the nature and importance of the ſubject demand.

Thoſe parents who live from day to day, and from year to year, in the neglect of family prayer and inſtruction, are not only omitting an important duty which they ought to perform, but are teaching their dear children by their own fatal example, more emphatically and more perſuaſively than by the moſt concluſive reaſoning, that ſuch prayer and ſuch inſtruction are wholly unneceſſary.—Permit me to requeſt you to conſider further, what is the tendency of this example which you ſet; is it not to render your own hearts more obdurate and inſenſible, and your own minds more blind to your own eternal concerns? But does the evil tendency ſtop here? Will not your example ſerve to encourage others, your neighbors and acquaintance, in the neglect of their duty, by which you bring a double guilt on yourſelves.—But above all, how awfully does it tend to beget in the minds of your dear offspring a diſbelief and total neglect of all religion, and of all the duties of it; and to caſt away and deny all moral obligation? And, my dear friends, what

a gloomy proſpect does this afford us as it reſpects poſterity! How ſoon and with what rapid ſtrides will your children deſcend to a ſtate of heatheniſm, and become nothing better than Pagan idolaters!—Much remains to be ſaid on this intereſting ſubject, by way of argument, to convince all who need conviction, of the reaſonableneſs, obligation and utility of the duty; and in anſwering objections or enquiries which it is poſſible ſome may be diſpoſed to make, plain and reaſonable as the duty appears to be; but as I intended no more than to ſuggeſt a few of the leading ideas, in hopes that ſome abler hand might be induced to take up the ſubject, and enlarge upo it as its importance demands, I ſhall cloſe my remarks by wiſhing the divine efficiency may accompany every effort, however feeble, towards enlightening the ignorant, bringing to ſerious conſideration ſuch as are thoughtleſs, and living ſecurely in the neglect of religious duties, whoſe doom, if they continue thus to live, and ſo leave the world, will be awful indeed! Which may GOD of his infinite mercy prevent, for the ſake of a merciful Redeemer.

Thoughts on the Importance of Church Diſcipline.

IN a day, like the preſent, when immorality and error greatly abound, the queſtion is often put, what can be done? What is the Chriſtian's immediate duty for the purpoſe of avoiding the evils impending?—Various have been the anſwers to the enquiry, both wiſe and good. In addition to thoſe, I would ſuggeſt one that has not been much ſpoken of; it is this, that profeſſing Chriſtians pay a more particular attention, to what the ſpirit ſaith to the churches; what he ſaith to them as a body, not merely as individuals. The addreſs is made to them, in their collective capacity, in the paſſage alluded to, in the Revelation of St. John. He was directed, by the great head of the church, to write a kind and friendly admonition, to the angels of the ſeven churches of Aſia, ſometime before the fall of the Roman empire; that by repentance they might avert the evils which impended them. The main object of his epiſtles to thoſe churches was to excite them to revive and maintain a ſtrict and regular diſcipline of their members, relating to doctrine or practice; and to forewarn them that if they continued to neglect ſo important a duty, and remain impenitent, their candleſtick ſhould be removed, or the churches broken up. The event has ſhewn how far they obeyed the friendly admonition. Like caſes require like remedies. What the divine ſpirit ſaid to the ſeven churches of Aſia, he ſays to all the churches of Chriſt, in all ages. The churches of Chriſt in America ought, therefore, to have an ear to hear what the ſpirit ſaith to them; and, if it appears they are chargeable with thoſe things, for which the Aſiatic churches were reprehended, to be alarmed and repent. Let the matter of church diſcipline be carefully and candidly examined, and a view taken of the ſtate of the churches in this land, that we may ſee, whether there is not as juſt ground for the admonition to theſe, as there was to thoſe in Aſia. To one of them it was ſaid by the holy ſpirit, that notwithſtanding they had many good things, aud hated the deeds

of the Nicolaitans, yet they had left their firſt love. Are none of our churches guilty in this reſpect? If they are, the threatning denounced, in caſe of impenitence, will apply to us as well as to them. To avoid the impending evil, repentance is the only means. It is of as much importance that churches keep and maintain their warmeſt affections, for their Lord and Maſter, now as it was then; and his diſpleaſure againſt them for the want of it, is as great now as ever. Another of thoſe churches the ſpirit reproves, for holding corrupt doctrines, ſuch as were ſubverſive of the Chriſtian faith. They were alſo warned to repent, or their candleſtick ſhould be removed out of its place. It may be aſked, are there not ſome hereſies in our churches, as repugnant to goſpel principles, as theirs were? If there are, no doubt but the ſame fate will follow now as did then, unleſs timely repentance prevent. To another of thoſe churches, notice is given, that their graces were weak and ready to die, and they were commanded to ſtrengthen them, to be watchful and to repent.

May not this be ſaid of ſome of the churches now? Are there not ſtrong ſymptoms of this manifeſt at the preſent day? Do the churches, as a body, exhibit that lively and fervent zeal for the cauſe of Chriſt and his kingdom which the times call for? Is there no defect in watching over and admoniſhing one another as Chriſtians? Are they not cold and indifferent in ſome important duties; ſuch as ſocial prayer and Chriſtian conferences? Duties peculiarly calculated to inſtruct and animate them in their Chriſtian cauſe. It may be ſaid in reply, that Chriſtians do meet for ſocial prayer and converſation, in many places, but is it univerſal? And where they do, what proportion of church members attend? Do they in general attend, or is it only a ſmall number, not more perhaps than one quarter of the whole church?

It was ſaid of the church in Sardis, that they had a few names which had not defiled their garments, and that they ſhould walk with Chriſt, in white, for they were worthy, but notwithſtanding this the church was corrupt, and was reprehended as a body, and threatened with diſſolution, unleſs they repented.

The church of Laodicea was rebuked for a ſin, which they thought nothing of; and that was lukewarmneſs. The opinion they had of themſelves was, that they were rich and increaſed in goods, and had need of nothing, and knew not, that they were poor, and miſerable, and wretched, and blind and naked. Are none of the churches now liable to this charge of being lukewarm? Are there not great reaſons to fear that all of them are more or leſs guilty in this reſpect? If ſo the aſpect is alarming in proportion to their guilt. Chriſt ſays he will ſpue ſuch churches out of his mouth.

Are there not ſtrong ſymptoms of this malady among us? Do not profeſſors act and talk, as though they had, in their opinion, religion enough, and were as active and zealous in the cauſe of religion as they ought to be? As to ſome important duties, called for at the preſent day, are they not indifferent about them, whether they are performed or not? If theſe matters were duly examined, no doubt but it would pro-

duce a conviction, that a reformation is greatly needed. Church diſcipline, as pointed out and commanded by Chriſt and his apoſtles, appears to be an important mean for correcting ſuch diſorders; and it is among the fruits that are meet for the repentance neceſſary to prevent the threatened calamity.

One deſcription of the church, in its moſt perfect ſtate on earth, is that ſhe looketh forth as the morning, fair as the moon, clear as the ſun, and terrible as an army with banners. A well diſciplined army, every man in his place and rank, with his warlike habiliments in ſhining order, every one having his eyes and ears open to the motion and command of his general, with banners held up in their places, looks terrible, and does more to diſhearten an encountering enemy, than the irregular movements of a mob of tenfold the number. That regular and ſtrict diſcipline which the laws of Chriſt's kingdom require, would be equally impreſſive upon the enemies of the church in the ſpiritual warfare under the command of Chriſt, the great Captain of our ſalvation; and would do more to damp and diſhearten infidels and oppoſers, than any thing elſe that belongs to the Chriſtian warfare. It is matter of great rejoicing, at the preſent day, that there is ſuch an effuſion of the Holy Spirit, whereby many are awakened and brought home to Chriſt, and the churches repleniſhed with new members. But is not this bright proſpect darkened by a deficiency in diſcipline and Chriſtian watchfulneſs? It is ſaid, when the ſet time to favor Zion is come, her ſervants will take pleaſure in her ſtones and favor the duſt thereof; that is, there will be more Chriſtian affection and kind offices towards the meaneſt members of the Church than ever before. No doubt church diſcipline duly adminiſtered exhibits Chriſtian affection in a ſtrong light; for, ſays one who had experience of it, "let the righteous ſmite me, it ſhall be an excellent oil that ſhall not break my head."

True Chriſtian affections are diſtinguiſhed by a beautiful ſymmetry and proportion, regarding all the commands of Chriſt, according to their weight and importance; hereby all men may know we are his diſciples. It is often mentioned in Chriſtian converſation, that the aſpect of things is gloomy and threatening, on account of the increaſe of impiety, infidelity and contempt of authority. May it not be inquired whether this is not in a great meaſure owing to lax diſcipline in the churches? For the churches of Aſia were faulty in this reſpect; they were warned of their danger and threatened with diſſolution, unleſs they repented. They did not obey the divine admonition, therefore the threatened evil has long ſince been executed upon them. We have no evidence that their ſins, at the time of the warning, were greater than ours are. Have we not then the greateſt reaſon to fear, from neglecting this important duty, that we ſhall feel the ſame unhappy conſequences? Surely we have.

Let us attend to a few of the laws of Chriſt's kingdom, and alſo to the ſtate of the churches, and ſee how far they are practiſed, and it muſt appear there is need of a more careful and ſtrict diſcipline than now exiſts. James iv. 11. "Speak not evil one of another, brethren; he that ſpeaketh

evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law." Eph. iv. 14. "That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive." 31ſt verſe. "Let all bitterneſs, and wrath, and clamor, and evil ſpeaking, be put away from you, with all malice." Chap. v. verſe 3. "But fornication and all uncleanneſs, or covetouſneſs, let it not once be named amongſt you, as becometh ſaints." 1 Peter, ii. 13. "Submit yourſelves to every ordinance of man, for the Lord's ſake; whether it be to the king as ſupreme, or unto governors as unto them, that are ſent by him for the puniſhment of evil doers and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men." Theſe are a few of the many precepts given in the word of God, for the regulation of the ſubjects of his kingdom. And are they all carried into effect, ſo that there is no ground for a reprehenſion on account of neglect? This cannot be plead.

But are not theſe duties indiſpenſible? Can men be loyal ſubjects to Chriſt, who live in the daily breach of them? Can that be a true church of Chriſt, that ſuffers them with impunity; and do not exert themſelves according to the rules given by Chriſt, and his apoſtles, to reclaim them? Chriſtians are commanded to exhort one another daily, leſt any be hardened through the deceitfulneſs of ſin. Can it be ſaid that they are clear from blame in this matter? It is conſidered a great privilege to be under the watchful care of the church, and objects of the brotherly affection of every individual member, according to covenant engagements at the time of admiſſion; but where lies the privilege if nothing be done, by either, excepting only in caſes of the groſſeſt and moſt heinous offences, while all other faults are overlooked, or nothing done, agreeably to Chriſt's rules to reform them?

It is worthy of ſerious conſideration, whether the threatening aſpect of things, ariſing from the encroachments of the enemy of our peace, will be changed for the better, until our ears are more opened to hear, what the ſpirit ſaith to the churches, reſpecting things that are amiſs, and which muſt be repented of or we feel the bitter conſequences. To be hoping, and wiſhing, and earneſtly deſiring better things, and better times, without proper exertions made, according to directions given in the law of God, will never deliver us from our troubles, nor ſet our feet in a large place, or put a ſong of praiſe into our mouth, nor eſtabliſh our goings.

To impreſs the thought a little, it may be well to take a view of a caſe of diſtreſs that happened, to the Iſraelitiſh church, under the care of Joſhua, at the time they were commencing the conqueſt and poſſeſſion of Canaan. The anger of the Lord was ſhewn againſt them, in a defeat of their army, againſt Ai, and a ſlaughter of a number of their brethren, at which the hearts of the people melted like water; the cry no doubt was, as at this day, what is to be done for our relief? Joſhua, with the Elders, fell proſtrate in the duſt before the ark of

God, and made their complaint and interceſſion, until even tide. But the Lord rouſed them from their ſupplicating poſture, and let them know the cauſe of their calamity, and their remedy. "Iſrael," ſaith he, "have ſinned, and tranſgreſſed my covenant, which I commanded them. Get thee up, wherefore lieſt thou thus on thy face? Up, ſanctify the people, and ſay ſanctify yourſelves; there is an accurſed thing in the midſt of thee, O Iſrael, thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you." Here it may be remarked, that the charge was againſt Iſrael; the whole congregation were treated as guilty. But it was Achan, the ſon of Carmi only, that had done the fact; the people were chargeable with the crime until they ſhould look out, and puniſh the offender, and carry into effect the law in ſuch caſe provided; and until that was done, all other things would be unavailing; they could not make the leaſt advance, againſt the enemy, nor make any progreſs towards inheriting the land which God had ſworn he would give them, until this was done. Now, ſaith the apoſtle, "all theſe things happened unto them for enſamples; and they were written for our admonition, upon whom the ends of the world are come. "Behold," ſaith Chriſt Jeſus, "I come quickly: hold that faſt which thou haſt, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, which is new Jeruſalem, which cometh drawn out of heaven from God: and I will write upon him my new name. He that hath an ear let him hear what the ſpirit ſaith to the churches."

M——

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE ſubſtance of the following was addreſſed to a conſiderable claſs of young perſons, at the time of their admiſſion as members of the viſible church. If in your judgment, it will not ſuperſede the publication of ſomething more generally uſeful, you are at liberty to inſert it in the Magazine. TROPHIMUS.

Beloved in the Lord,

THE friends of the Redeemer and his kingdom, who witneſs the preſent tranſaction, have great joy at ſeeing you joining yourſelves unto the Lord, in ſolemn covenant with him and his people. While the ways of Zion mourned, they have been praying for her proſperity, in the ſalvation of your ſouls. They now find, by happy experience, that "He who goeth forth weeping and bearing precious ſeed, ſhall return again with joy, bringing his ſheaves with him."

The propriety of your preſent proceeding, and of your being hence denominated diſciples of Jeſus, depends on your vital union to him, and your reſemblance of him in ſpirit and conduct. The evidence of an holy life is fairly expected of you, for ſupporting the good confeſſion which you have now made before many witneſſes. How important, that you henceforth ſhine as lights in the world! Remember that the eyes of JEHOVAH are upon you; that

he pondereth all your goings, and will bring all your works into judgment. It will be of no avail, as it reſpects either the honor of God and the Redeemer, the advancement of his kingdom, or the ſalvation of your own ſouls, to have called Chriſt Lord, Lord, or even to have eaten and drunken in his preſence, unleſs you are devoted in heart and life, to his ſervice and glory. Even the angels, whom you have called to witneſs your vows, and who rejoice when one ſinner repenteth, feel a lively intereſt in the part which ſhall be acted by you, under the profeſſion you have now made. Yea, could pain find entrance into the abodes of light, their hearts muſt be pained on ſeeing even *one* of you departing from the pure ſimplicity of the faith, and thence bringing ſhame and reproach on the holy name, by which you are called. Like them, the friends of Chriſt around you are greatly concerned that you ſhould adorn your holy profeſſion. They will watch over you with pious ſolicitude, and with fervent prayer to God that you may bring forth fruit, an hundred fold.

You now declare, before God, angels, and men, that you have entered upon the Chriſtian race. May you run manfully, and obtain the prize. If ſincere, as is hoped, I give you joy; yea, I bid you God ſpeed! Remember, that a life of religion is a life of holy diligence and activity, in the ſervice of God. It is a warfare which is never accompliſhed till death. It is a race, in which, forgetting the things which are behind, you muſt preſs forward, till it ſhall terminate in the glories of immortality. I cheriſh the pleaſing hope, that you have counted the coſt, and will never be weary in well doing. But let him who thinketh he ſtandeth, take heed, leſt he fall. The inexperience and natural inſtability of youth, together with the vigor of youthful paſſions, will render you a more eaſy prey to temptation than thoſe of riper years. There are three potent enemies leagued in a conſpiracy againſt your peace and ſalvation. Theſe are the world, the fleſh and the devil. The ſubtle adverſary of ſouls will uſe all his art and influence to beguile you from the way of the truth; to entangle you in temptation and plunge you in ruin. The world, intending ſuch of mankind as are unfriendly to Jeſus and his religion, will not be found the leaſt dangerous; eſpecially thoſe of the young who are yet in love with the pleaſures of ſin. Theſe will naturally be tempted to ſpread ſnares for your feet, if by any means they may lead you back to your former wanderings with them, in the way to ruin. Hence, the grand deceiver, and a ſinful world, in alliance with the remains of an evil heart, will maintain an hoſt of enemies, againſt which you will need to employ *the whole armor of God.*

Nothing, in which you are called to be active, can exceed the importance of running, with patience, the race ſet before you. Would you render glory to God and the Redeemer, this is the way. Would you recommend the religion of Jeſus to the conſciences of all, as worthy of acceptation, and eſpecially to the young of your acquaintance, this is the way. Would you enjoy the ſublime pleaſures of religion in life, and in death, and at laſt obtain the glory and immortality of the kingdom of God, the way is before you; ſo run that you may obtain. To

this purpoſe ſhun the very appearance of evil; that if any ſeek occaſion for evil ſpeaking, they may be aſhamed when they behold your chaſte converſation in Chriſt. Remember the vows you have now made, and from which you cannot go back. Take faſt hold of inſtruction; let her not go; keep her, for ſhe is your life. Pure and undefiled religion is this, to keep unſpotted from the world. Enter not into the path of the wicked; for the friendſhip of the world is enmity with God. Therefore, if ſinners entice you, in no wiſe conſent. Should any attempt to beguile you from the way of holineſs, ſay to them, *Whether it be right, in the ſight of God, to hearken to you more than to God, judge ye.* Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. While you bear a proper teſtimony againſt the vices and impenitency of the irreligious, let your treatment of their *perſons* be expreſſive of the *meek*, the *benevolent* and *pacific* temper of the goſpel. Let your lives be replete with evidence, that wiſdom excelleth folly as far as light excelleth darkneſs. Never give occaſion for its being ſaid, ye *did* run well; who did hinder you, that ye ſhould not obey the truth? Give no occaſion of offence and grief to the friends of religion, nor of ſtumbling and unbelief to others.

It is doubtleſs expected by ſome, to whom it would be matter of rejoicing, that your goodneſs will be like the morning cloud and the early dew, which goeth away. They even hope to find, in your apoſtacy, a cloak for their own ſins; and ſhould one in ten of you fall from your ſteadfaſtneſs, they will be comforted and emboldened in the way to ruin. Let your example, therefore, exhibit ſuch evidence of the pure and amiable ſimplicity of the goſpel religion, as nothing can reſiſt or gainſay. The teſtimony of your lives, if holy and without blame, may be rendered effectual for captivating others unto the obedience of Chriſt; but if unholy, you will probably be the ſad occaſion of their ſtumbling, and finally plunging in remedileſs deſtruction. As therefore it reſpects, in a ſpecial manner, the multitudes of the riſing and juſt riſen generation around you, the influence of your example is immenſely important. Hence, be ſteadfaſt and immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labor is not in vain, in the Lord. Go to no place, and frequent no ſociety, in which you cannot pray for the preſence of God, and that his all ſeeing eye may inſpect your conduct. Do nothing in public, or alone, on which you cannot honeſtly implore the divine bleſſing. Search the ſcriptures daily, for they teſtify of Jeſus and are the words of eternal life. Be punctual and fervent in your attendance on all the inſtitutions and duties of religion. *Watch* and *pray*, that ye enter not into temptation. Pray much for the proſperity of Zion. In a ſpecial manner, be punctual, perſevering and fervent in the devotions of the cloſet. Theſe ſhould be regarded as the daily nouriſhment of an holy life. If theſe are neglected, or attended in a cold and formal manner, inſtead of being like a tree planted by the water courſes, you will be like an heath in the deſert. When tempted to loiter in your race, look unto Jeſus. Think of him who endured the croſs and deſpiſed the ſhame; and let the ardor of his love to the divine glory enkindle in your boſoms

a ſimilar flame. In a word, be perſuaded to *live* the religion of the Son of God, that the work, of which you profeſs to have been the ſubjects, may thence be approved to the conſciences of all, as a miraculous work of divine grace; and that God in all things may be glorified, through Jeſus Chriſt. AMEN.

A brief ſketch of the life and dying exerciſes of Mrs. B——, who died July 1802, in one of the towns in the ſtate of Maſſachuſetts, in the 30th year of her age.

AT the age of about fourteen years, Mrs. B—— became very ſeriouſly impreſſed. For ſeveral weeks her diſtreſs of mind was great. She viewed herſelf as one of the greateſt of ſinners. At times ſhe was the ſubject of the moſt violent temptations of the adverſary, which nearly proved her ruin for time and eternity. But when her diſtreſs was at the greateſt, and all hope from herſelf was cut off, God was pleaſed to let a ray of light into her mind. She could ſee the glory of God in every thing around, and was led to praiſe him, though ſhe had no thought at that time that what ſhe experienced was ſaving. All things appeared new; and eſpecially ſhe diſcovered a new beauty and glory in the goſpel, and in the character of God as revealed in the Bible.

From this time ſhe continued a ſerious, exemplary Chriſtian till the age of ſeventeen years, when ſhe publicly profeſſed religion. How deeply ſhe was affected with a proſpect of this ſolemn tranſaction, may be ſeen from the following extract of a letter ſhe wrote to a friend.—"Laſt Friday 'evening, while I was alone, I 'had a deſire to lift up my tho'ts 'to ſomething far higher than 'this world. Immediately my 'deſires increaſed, and I felt a 'willingneſs to leave all and follow Chriſt. I have ever ſince 'ſeen as it were a fountain opened, and God willing to forgive 'ſinners. And if I know my 'heart, I have given up myſelf to 'be devoted to God, which is 'perfect liberty, and to leave the 'ſervice of Satan, which is perfect 'ſlavery. O Sally, I would beg 'your ſincere prayers for me that 'I may hold out to the end——I 'feel it impreſſed upon me as a 'duty to come now and own 'Chriſt before the world, and 'ſhall endeavor to do it. It 'is our duty to let ſinners know 'that we can take comfort in ſome'thing higher than this world."

It was a ſingular evidence of her ſincerity to ſee her coming forward publicly in religion in her youthful age, while her companions were purſuing a different courſe.

After her attendance on the communion ſervice, ſhe writes as follows: "This day has been a 'feaſt to many ſouls in this place. 'We have had the Lord's ſupper 'adminiſtered to us in a very 'ſtriking manner. It ſeemed to 'me that the Lord was with us 'of a truth.—Laſt night I felt 'my ſins ſo heavy that I was al'moſt ready to think I ſhould 'not dare to go to the holy ordi'nance; but the more I thought 'of my ſins, the more I felt my 'need of going, humble and peni'tent, and confeſſing them to a 'merciful God. And I hope I 'have got a ſealed pardon."

For ſeveral of the laſt years of life, ſhe was the ſubject of many remarkable, afflicting diſpenſations of providence. Her conſtitution was delicate, and in her ſhort life, ſhe experienced ſev-

eral diſtreſſing fits of ſickneſs. But "ſhe found it good for her 'to be afflicted." It was truly inſtructive to notice her calmneſs and ſweet reſignation, in ſeaſons of inexpreſſible bodily diſtreſs. The diſtreſſes of her body appeared like "the refiner's fire" to purge away the droſs, and fit her ſoul for a more intimate enjoyment of God. Every turn of ſickneſs ſeemed to raiſe her higher in the exerciſes of grace.

Her piety ſhone bright in her conduct towards her family. She was faithful to her dear companion, whom ſhe viewed to be in an unſanctified ſtate, to warn him of the importance of a religious life. She had been bleſſed with three little daughters, whoſe minds ſhe cultivated with great care as far as they were capable of inſtruction. Such was her ſituation as to bodily health, that ſhe expected to leave them in the wide world without a mother to guard their tender years. This thought excited her to great diligence in every duty which reſpected the good of their ſouls.

She lived in the habitual expectation of her own death, and wrote a few lines of advice for her children, to be given to them after her deceaſe. A few weeks before her death, ſhe prepared her funeral dreſs, though ſhe was then in a ſtate of perfect health.

Her laſt ſickneſs was ſhort and inexpreſſibly ſevere. It continued about fourteen days. Amidſt great pain of body ſhe evidenced to all around her, how precious religion is in death.

Through her whole ſickneſs ſhe ſeemed to be carried far above the things of time, and to be impreſſed with the idea that ſhe ſhould not recover. About a week before her death, in a dream, ſhe had ſuch a ſenſible view of the glories of the inviſible world, that ſhe ever after ſeemed in haſte to depart. She thought, in her ſleep, that ſhe was in the immediate preſence of her God and Saviour, in company with numberleſs glorified ſaints, particularly the old patriarchs, prophets, and apoſtles; and that ſhe loved them much better than ſhe ever had any of her earthly friends. Her affections after this ſeemed in a great meaſure to quit their hold on ſublunary things. "As my love to 'God," ſaid ſhe, "increaſes in 'my ſoul I am leſs anxious for 'my earthly friends. I have for-'merly been unwilling to leave my 'children, for fear they might 'fail of a religious education; but 'now I can leave them with God, 'who can do much better for 'them than I can. I can with 'the greateſt ſafety commit all 'my friends to God and caſt my-'ſelf and all my concerns on him." Being aſked how God appeared to her? ſhe ſaid, he appeared to be an infinitely great and glorious being, infinite in goodneſs, and that ſhe felt ſurrounded with his preſence and adorable majeſty. Being aſked whether ſhe felt her ſins pardoned? She replied, "yeſ-'terday I had to come to him as 'a ſin-hating and ſin-forgiving 'God."

To a youth in the full vigor of health whom ſhe viewed to be out of Chriſt, ſhe ſaid, "I would 'not exchange conditions with 'you for any thing. Oh, don't 'give yourſelf any reſt day nor 'night."

She often expreſſed longing deſires to depart, ſaying, ſhe did not think her weak frame could have held out ſo long. She would ſometimes enquire, "How much 'longer do you think I can en-'dure?" On a perſon's obſerving to her that ſhe ſeemed almoſt

gone, ſhe ſaid, "I thought you 'told me ſo two days ago." She would then fear being impatient to wait God's time. She could not bear to have any of her friends unwilling to part with her. Obſerving one of her ſiſters overcome with grief, ſhe ſaid, "Is 'not he a juſt God? What is 'this world that you wiſh me to 'live in it?" Her ſiſter replied, "This world is nothing to me, 'and I feel as though, I had ra-'ther die than live here without 'you." This brought a tear into her eyes, and ſhe replied, "It 'will be but a little time that you 'have to ſtay behind." Being requeſted by her ſiſter to leave ſome word for her to think upon and remember her by, ſhe ſaid, "Give up this world entirely, and 'every thing in it, and ſeek the 'Lord and he will certainly be 'found of you. I can ſay no more 'to you than you have in the bi-'ble. It is full of conſolations."

At times ſhe expreſſed great anxiety for thoſe who were out of Chriſt. "I want to ſay much 'to them, but I have not 'ſtrength. I feel a tender pity 'for them.—But they have Moſes 'and the prophets."

To thoſe who ſtood round her bed, ſhe ſaid, "I am here a ſpec-'tacle for you to look at, and ſee 'to what you are coming—I 'am preſerved by God's power 'for a warning to you, that God 'may be glorified."

After all hopes of her recovery were paſt, ſhe was aſked, if it would ſurpriſe her to hear that we thought her near her end? She replied, "Not at all." Then with calmneſs ſhe prepared to take leave of her relatives;—converſed ſome time with her huſband alone;—examined into the ſtate of his mind, and exhorted him above all things to make religion the chief buſineſs of life;—deſired him not to mourn for her but for ſin; and called in the family one by one, and gave them her dying counſel.

Being viſited by her miniſter, ſhe deſired prayers, and when aſked what he ſhould pray for, replied, "That God may be glo-'rified in all things." At another time ſhe ſaid, "My work is 'all done, and I have nothing to 'do but to breathe out my ſoul in-'to the hands of him who gave it."

The evening but one before her death ſhe ſeemed perfectly ſerene and happy. Her mind was ſo entirely carried into the world of glory, and her expectations of being ſoon freed from ſin and ſorrow, were ſo high, that it ſettled her countenance into a ſweet ſmile of complacency. A hymn was read to her, entitled, "The 'ſong of heaven deſired by ſaints 'on earth." She cloſed her eyes and appeared as in a ſweet extacy of delight while attending.

After this happy evening ſhe endured diſtreſs of body, which cannot be deſcribed. She was patient and ſubmiſſive under all her diſtreſſes, till ſhe cloſed the ſcene of mortal life. Yet imagination follows the departed ſoul into the world of ſpirits. And this calls to mind ſome more of her cheering words. "If," ſaid ſhe, "I had only ſtepped *on the other* '*ſide of death*, it ſeems to me no-'thing on earth could induce me 'to return."

"Hark ſhe bids her friends adieu,
Some angel calls her to the ſpheres,
Our eyes the radient form purſue,
Through liquid teleſcopes of tears.
Farewell, bright ſoul, a ſhort farewell,
Till we ſhall meet again above,
In the ſweet groves where pleaſures dwell,
And trees of life bear fruits of love."

At a Meeting of the Truſtees of the Miſſionary Society of Connecticut, at Hartford, May 11, 1803.

VOTED, That the Editors of the Connecticut Evangelical Magagine be requeſted to publiſh in their next number a letter addreſſed to the Board from a female friend of miſſions, incloſing a donation of Five Dollars to the Society, together with a copy of this vote; as a teſtimony of the Board's approbation of the letter, and their thanks to the unknown writer. Atteſt,

ABEL FLINT, *Secretary.*

To the Truſtees of the Miſſionary Society of Connecticut.

GENTLEMEN,

I TRUST there are none who love our Lord Jeſus Chriſt in ſincerity who do not applaud your apparent zeal and induſtry, in the cauſe of our divine Maſter. They alſo bleſs God that he doth, from time to time, raiſe up inſtruments for the advancement of the Redeemer's kingdom in the world. And as you have freely offered your ſervice in this glorious cauſe, it ſurely becometh others, according to their ſeveral ability, to follow the example. The earth is the Lord's and the fulneſs thereof; but, bleſſed be God, he is pleaſed to accept whatever his creatures have to beſtow, (provided it be done with a right diſpoſition of heart) as a ſacrifice acceptable to himſelf. Accordingly I ſend you incloſed in this a five dollar bill, which pleaſe to appropriate to the Miſſionary buſineſs. It is the price of induſtry. My health has been for a conſiderable time bad, at leaſt by turns, which led me exceedingly to prize the bleſſing when I enjoyed it, and made me to inquire, what ſhall I render to the Lord for all his benefits? Accordingly I reſolved to ſet apart ſix pence of my earnings each week, in which I was able to perform my taſk, to charitable purpoſes, and I have this little ſum remaining; and I can aſſure my young female companions that I feel a pleaſure in doing thus, which twice the ſum could not procure for me if employed in adorning my body. May the Lord bleſs you and make you able watchmen upon the walls of Jeruſalem, fill your ſouls with holy joy, and when you have finiſhed your pilgrimage on earth, receive you, for Chriſt's ſake, to manſions of eternal reſt!——

FROM A FEMALE FRIEND TO MISSIONS.

Religious Intelligence.

Preſent ſtate of Connecticut Miſſions.

THE Rev. *Joſeph Badger*, ſtill continues to labor as a Miſſionary in New Connecticut; from which place the Rev. *Ezekiel J. Chapman*, lately returned. Mr. *Chapman's* place will ſoon be ſupplied by another miſſionary; and it is propoſed by the Truſtees of the Miſſionary Society of Connecticut, to employ three miſſionries in that country the enſuing year.

The Rev. Meſſrs. *Williſton* and *Woodward*, are laboring in the weſtern counties of New-York, and northern counties of Pennſylvania; and it is directed that a miſſionary be ſent for four months to the counties of Otſego and Deleware.

Mr. —— Hovey, a candidate for the miniſtry, is appointed to a miſſion of four months to the ſettlements on Black River; and the

Rev. *Aaron Kinne*, to the ſettlements on the Oſwegotchee, for ſix months.

The Rev. Meſſrs. *Buſhnell* and *Leonard*, are itinerating as miſſionaries, one half of the time, in the northern part of Vermont. The Rev. *Job Swift*, is appointed to a miſſion of ſixteen weeks, to the ſettlements weſt of Lake Champlain, and the north weſtern part of Vermont.

The Rev. *John Willard*, jun. is appointed to a miſſion of ſixteen weeks in the north eaſtern part of Vermont.

Further account of the ſales, &c. of the firſt volume of the Connecticut Evangelical Magazine.

Number on hand, as per laſt ſtatement, January 1802—258, all of which have been ſold.

	Dolls.	*Cts.*
Profits to the inſtitution by laſt ſtatement,	1970	3½
Avails of 258 Magazines, ſince ſold,	32	25
Profits of the firſt volume,	2002	28½

Of the above profits, paid by the publiſhers,

July 8th, 1801	1000		
January 6th, 1802	611	93½	
May 11th, 1803	323	6	
Due from ſubſcribers	67	29	
			2002 28½

Account of the ſales, &c. of the ſecond volume, to May 10th, 1803.

Whole number printed 4000 for each month,			48000
Sold, - - - - -	41475		
Given gratis to ſubſcribers, who became reſponſible for 12 ſets or more, - - -	2392		
On hand, May 10th, 1803, - - -	4133		48000

Amount of ſales.		*Dolls.*	*Cts.*	
33178	to ſubſcribers, at 12½ cents, -	4147	25	
5542	at retail, at 12½ cents, - -	692	75	
2755	to bookſellers, at 8 pence, -	306	11	
41475	*Whole amount of ſales,*			5146 11

Expenſes.—Printing 48000 Magazines, at 66 mills each, - - -	3168		
Contingent expenſes, poſtage, &c. -	35	53	
			3203 53
Deduct expenſes, -	3203	53	
Profits, excluſive of 4133 Magazines on hand,			1942 58

Of the above profits, paid by the publiſhers,

January 6, 1803, -	840		
May 11, 1803, -	701	33	
Due from ſubſcribers, -	401	25	
			1942 58

The above ſummary ſtatement is a true reſult from the accounts of the publiſhers of the Connecticut Evangelical Magazine, as audited by the ſubſcribers, May 10th, 1803.

JONA. BRACE,
JOHN PORTER, } Auditors.

The above mentioned ſums of 323 dollars and 6 cents, for the firſt volume, and 701 dollars 33 cents, for the ſecond volume, making 1024 dollars 39 cents, were, on the 11th day of May 1803, paid by the publiſhers, to the Hon. John Treadwell, Eſq. and the Rev. Abel Flint, two of the committee appointed by the Truſtees of the Miſſionary Society of Connecticut, to receive the ſame, and by ſaid committee paid to the Treaſurer of the Society, as per the Treaſurer's receipt, as follows:

Hartford, May 11th, 1803.

Received from the Hon. John Treadwell, and Rev. Abel Flint, committee of the Truſtees of the Miſſionary Society of Connecticut, the ſum of one thouſand and twenty four dollars 39 cents, for which I am accountable as Treaſurer to the Miſſionary Society, having given a duplicate of this receipt therefor; it being avails of the Magazine.

A. KINGSBURY.

Donations to the Miſſionary Society of Connecticut, from the 15th of April to the 19th of May.

		D.	C.
April 23.	A ſtranger	3	0
May 10.	Ladies' Society in Norwich	10	0
11.	From Hon. J. Treadwell and Rev. Abel Flint, avails of Magazine	1024	39
12.	Friend of Miſſions of New-Haven	12	0
	A friend of Miſſions	5	0
19.	Solomon Goodell of Vermont, for ſupport of Indian Miſſions	208	5
		1262	44

INDEX.

A.

Page

ADDRESS of Berkshire Missionary Society, - - 193
of the Editors on New-year's day, - - - 241
of the London Miss. Soc. 403
to parents and heads of familes, - - - - - 466
Rev. James W. Woodward, - - - - - 191
the people of Connecticut, - - 303, 321
professing Christians, 121 [182
young professors, - 472
Admonitions from the death bed, 354
Affliction, support under, - 114
Africa, mission to, - 406
Anecdote, apostolical, - 116
of Joash Panu, - 256
Sarah Hannit, - 255
Angel of the Lord, tho'ts on the, 85
Answers to Questions, 332, 357, 370, [415
Association, General of Connecticut, proceedings of, - 117
Atonement, remarks on the, 332, 370, [415
Awakening thoughts, - 358

B.

B——. Mrs. death of, - 475
Backsliders, how reclaimed, - 348
Bacon, Rev. David, letters from, 143, 359
Badger, Rev. Joseph, letter from, 317
Believers, moral feelings of, - 429
Berkshire Missionary Society, 193
Birth, the new, - - 39

C.

Candidates for the ministry, list of, 118
Carolina S. revival of religion in, 314
Castleton, Vt. do. 279
Children, duty of, - 218
Christ, divinity of, - - 81
fulness of, - 281
son-ship of, - - 269
resurrection of, - 377
the Angel of the Lord, - 85
Christ, the Christian's refuge, - 360
Jehovah of the old Test. 81
Christianity, harmony of, 175, 205, 263
Christians, address to, - 121, 182
labor of, - 59, 99, 223
moral imperfections of, 23
wealthy, hints to, 199
Church the, the fulness of Christ, 281
discipline, rules for, 348
importance of, 468
College, Yale, revival of religion in, 30
Comfort of the Holy Ghost, 47
Confession of faith, a Gallican, 221
Constitution of the Missionary Society of Connecticut, - 300
Contemplations in sickness, - 391
Contributions for missions, - 327
Controversy, sinner's with God, 51
Converts, young, imperfections of, 215

D.

David's imprecations, meaning of, 131
Death of Mira, - - 355
Mrs. B——. - 475
hymn on, - - 240
Death-bed, admonitions from, - 354
Description of Saints, - 338
Sinners, - 290
Design, &c. of the book of Revelation, - - 55
Dialogue between Friendly and Thoughtless, - - 89
two Christian Indians, - - 257
Discipline, Church, importance of, 468
rules for, 348
Dissertation concerning the book of Job, - - 448
Dives and Lazarus, - 342
Divine government, remarks on the, - - - 201
Divinity of Christ, - 81
Donations to the Miss. Soc. of Con. 40, 80, 110, 160, 200, 240, 280, 320, 360, 400, 440, 480
Duty of Children, - 218

E.

Earnest of the Spirit, - - 167

INDEX.

Election, doctrine of, - 286
Eliot, Rev. John, memoirs of, - 364
Experiences of a pious woman, 276

F.

Family prayer, importance of, - 466
Father, letter from a, to his son, 231
Female friend of missions, letter from a, - - 478
Floyd, Rev. L. letter from, - 314
France, state of religion in, - 409
Friendly and Thoughtless, dialogue between, - 89
Friends, pious, absence from, - 400
Funds of Miss. Soc. of Berkshire, 197
Connecticut, 327
Funeral meditations, - 392

G.

Gallican confession of faith, - 221
Georgia Analytical Repository, extracts from, - - 77
God, duty of loving, - 126
government of, - - 201
house of, love to the, - 209
perfection of his works, 15, 41
presence of, prayed for, 320
unchangeable in his purposes, 258
Gospel motives, - - 135
Grace, prayer for. - - 40

H.

Halifax, revival of religion in, - 187
Hampshire Miss. Society, 78, 237
Hannit, Japhet, account of, - 249
Sarah, anecdote of, 255
Hardcastle, Joseph, letter from, 401
Harmony of Christianity, 175, 205, 263
Higgins, Rev. David, letter from, 438
Hint to wealthy Christians, - 199
History of New-England Indians, 5, 161, 249, 361, 441
House of God, love to the, - 209
Hughes, Rev. James, letter from, 315

I.

Jehovah of the old testament, 81
Imperfection of Christians, - 23
young converts, 215
Imprecations in scripture, meaning of, - - 131
Incorporation of the Trustees of the Miss. Soc. of Connecticut, 300
Indians, propagation of the gospel among, 5, 161, 249, 361, 441
western, account of, 143, 359
Job, book of, dissertation concerning, - - - 448
Johns, Rev. Evan, ordination of, 39

K.

Kentucky, &c. intelligence from, 77 [119, 316
Killingly, revival of religion in, 225

L.

Labor of Christians, 59, 99, 223
Lazarus and Dives, - - 342
Lebanon, revival of religion in, 388
Letter from a father to his son, 231
female friend of missions, 478
gentleman in Exeter, 38
Philadelphia, 38
son to his father, 234
Castleton, Vermont, 279
Jos. Hardcastle, Esq. 401
Maria, - - 112
Nymphas to Sosipater, 21
Rev. David Higgins, 438
—— James Hughes, 315
—— James Welsh, 119
—— Joseph Badger, 317
—— L. Floyd, - 314
—— Seth Williston, 397
to a friend under affliction, 114
Letters, extracts from, 38, 77, 119, 278, [314, 359, 397, 439
from Rev. D. Bacon, 143, 359
Viator to Christianus, 59, 99, 223
to the Editors, 88, 112, 114, [286, 310, 313, 391, 438
Trustees of the Missionary Society of Conn. 402, 478
Life of Mrs. Tuttle, - - 311
uncertainty of, - 440
London Missionary Society, 77, 401
Love to God, duty of, - 126

M.

Magazine, sales and profits of, 479
Manna, remarks on, - 61
Maria, letter from. - - 112
Mayhew family, memoirs of, - 5
Means of awakening sinners, 463
Meditations at a funeral, - 392
Memoirs of Deacon Benj. Thomas, 75
Miss Deborah Thomas, 109
Rev. John Eliot, - 364
Middlebury, revival of religion in, 64 102
Ministers, duty of praying for, 293
Mira, death of, - - 355
Missionaries, accounts of, 78, 200, 280 [359
letters from, 143, 317, 359 [397
to New England Indians, 5, 161, 249, 361, [441

INDEX.

Miſſionary Society of Berkſhire,
addreſs of, - 193
funds of, - - 197
officers of, - 238
of Connecticut, 32, 300, 321
conſtitution of, - 300
Donations to, 40, 80, 120
160, 200, 240, 280, 320
360, 400, 440, 480
funds of, - - 327
report to,, - 32
of Hampſhire, - 78, 237
of London, - 77
addreſs of, - - 403
communications from, 401
Motives, goſpel, - - 135

N.

Narrative of miſſions, - 303, 321
New England Indians, hiſtory of, 5
[161, 249, 361, 441
Nymphas to Soſipater, - 21

O.

Office of the holy ſpirit, - 459
Ordination of Rev. Daniel Parker, 39
Evan Johns, 39
James W. Woodward, - 190
Otaheite, &c. miſſion to, - 77, 405

P.

Panu, Joaſh, anecdote of, - 256
Parker, Rev. Daniel, ordination of, 39
Pennſylvania, revival of religion in, 316
[317, 397
Perfection of God's work, 15, 41,
Perſeverance of ſaints, - 374
Poetry, viz—
Abſence from pious friends, - 400
Chriſt the Chriſtian's refuge, 360
Death, - - 240
Lord's day morning, - 200
New birth, - - 39
Prayer for a bleſſing on ſickneſs, 400
for divine grace, - 40
for the preſence of God in his houſe, - 320
Recovery from ſickneſs, - 399
Religious revivals, - - 280
Reſolve of the awakened ſinner, 360
Retroſpect, - - 240
Sacramental hymn, - - 40
Spirit of prayer deſired, - 239
Verſion of Job 30th chapter, - 79
Uncertainty of life, - 440
Prayer for divine grace, - 40
importance of, 293, 466
ſpirit of deſired, - 239
Profeſſors, young, addreſs to, 472
Purpoſes of God unchangable, 258

Q.

Queſtions, - 37, 290, 357
anſwered, 332, 357, 376, 415

R.

Regeneration, hymn on, - 39
Religious intelligence, 38, 77, 117, 143
[190, 237, 278, 313, 359, 397, 438
Reſurrection of Chriſt, - 377
Retroſpect, - - 240
Revelation, book of, its uſes, 55
chap. 11, explanation of, - 384, 419
Review of times paſt, - 241
Revival of religion in Caſtleton, 279
Halifax, - 187
Kentucky, 77, 119, 316
Killingly, - 225
Lebanon, - 388
Middlebury, 64, 102
Pennſylvania, 316, 317
[397
Rutland, - 439
S. Carolina, - 314
Yale College, - 30
Re-union of ſaints in heaven, - 94
Roſetta, a fragment, - 69
Rutland, revival of religion in, 439

S.

Sabbath, obſervation of, - 137
hymn for, - - 200
Sacramental hymn, - 40
Saints, dead and yet alive, - 332
perſeverance of, - 374
reunited in heaven, - 94
Scripture texts illuſtrated, viz.
Deuteronomy viii. 16. - 61
Judges ii. 10. - - 94
Job xiii. 15. - - 72
Pſalm xxxv. - - 131
lxxvii. 3. - 429, 454
Proverbs xvi. 16. - 357
xxi. 18. - 433
Matthew ix. 36, 37. - 293
xviii. 15—20. - 348
Luke xvi. 19—26. - 342
Acts ix. 31. - - 47
1 Corinthians xvi. 13. - 121, 182
2 Corinthians v. 8, 9. - 60
Galatians ii. 11—16. - 116
Epheſians i. 13, 14. - 167
i. 23. - - 281
1 Theſſalonians iv. 16. - 396
James i. 17. - - 258
Revelation xi. - 384, 419
Sickneſs, contemplations in, 391
prayer for a bleſſing on, 400
recovery from, - 399
Sinner, awakened, reſolve of an, 360
his controverſy with God, 51
Sinners, dead and yet alive, - 290

Sinners, different moral feelings of, 454
how to be awakened, - 463
Son, letter from a, to his father, 234
Sonſhip of Jeſus Chriſt, - 269
Soſipater, letter to, - 21
Spirit holy, comfort of the, - 47
earneſt of the, - 167
office of the, - 459
Support under affliction, - 114

T.

Thomas, Deacon Benjamin, memoirs of, - - 75
Miſs Deborah, memoirs of, - - - 109
Thoughtleſs and Friendly, dialogue between, - - 89
Thoughts, awakening, - 358
Tradition, remarks on, - 308
Truſtees of the Miſſ. So. of Con. addreſs of to the people of the ſtate, 303 [321
incorporation of, 300
names of, - 37
letters to, - 402
report of, - - 32
votes of, - 300, 478
Tuttle, Mrs. life of, - - 311

V.

Vermont, religious intelligence from, - 187. 279, 439
Verſion of Job chap. 30. - 79
Viator to Chriſtianus, 59, 99, 223
Virginia, religious intelligence from, 278
Votes of the Truſtees of the Miſſ. Soc. of Connecticut, 300, 478

W.

Waſhburn, Rev. Joſeph, extracts from his ſermon, - 191
Welſh, Rev. James, letter from, 119
Williſton, Rev. Seth, letter from, 397
Wiſdom, value of- - - 357
Woodward, Rev. James W. addreſs to, - - - 191
ordination of, 190

Y.

Yale College, revival of religion in, 30
Year's New, Gift, - - 241